THE GOSPEL IN LATIN LANDS

OUTLINE STUDIES OF PROTESTANT WORK IN THE LATIN COUNTRIES OF EUROPE AND AMERICA

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BY

FRANCIS E. CLARK, D.D., LL.D.

AND

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PREFACE

The authors of this volume would call the attention of their readers at the outset to the peculiar character of the task committed to them when they were commissioned to write this volume.

Unlike others in this series of mission study text-books, this volume cannot treat of picturesque mission work in one homogeneous country, but must deal with the efforts to plant the gospel of the Reformation in no less than twenty-four distinct nations separated from each other not only by seas and continents, but by the wider gulfs of different languages, customs, and traditions.

These nations are Italy, France, Spain, Austria, Portugal, Mexico, Cuba and the West Indies, Guatemala, Nicaragua, Salvador, Honduras, Costa Rica, Panama, Colombia, Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay, Paraguay, Brazil, Venezuela, and Guiana.

In these countries scores of American, British, and Continental Societies are laboring, though necessarily the chief attention is herein given to the American mission boards. Moreover, some of the countries which come within

the purview of this book are such large and important countries as the great Latin nations of Europe, with such a wealth of history and with present conditions so interesting, that even a single phase of their story would more than fill the pages of a book of this size.

It is also true that the story of mission work in these lands is lacking in many of the thrilling and picturesque details which make the story of missions in heathen and oriental lands so fascinating. In papal lands the work of the missionary is the more prosaic, but none the less necessary, task of enlightening those who are already half instructed in the truths of the Gospel, dispelling superstitions and bigotry, and building up by patient instruction stalwart and steadfast Christian character.

The object which the authors have kept steadily in mind is to give not only, as far as possible, a summary of the present Protestant activities in these countries, but to provide also a background of their religious history and condition under papal rule, a background which seems necessary to any adequate understanding of their present needs. This review of the past will of itself answer the question which no doubt arises in many minds, "Why send missionaries at all to nominally Christian lands?"

Yet while the ignorance and superstition which make it imperative for Protestants to send laborers to these needy fields are not ig-

nored, we have striven not to exaggerate the evils of Catholicism, a fault greatly to be deplored in any Protestant writer or speaker, and we would not fail to acknowledge the great debt which, in many departments, the world owes to this ancient Church. We must remember, too, that many of the saintliest men and women of the past have found refuge in her bosom.

The comparatively narrow limits of this book have prevented any extended reference to the rich treasures of religious art and literature of which the Latin countries are the birthplace and custodians, though in the bibliography attached the reader who desires to pursue these subjects further will find ample scope for larger research.

We would especially call the attention of our readers to the Christian work in some of these lands, which is, so to speak, indigenous to the soil, like the Waldensian Church of Italy, the Reformed Church of France, and to some extent the McAll Mission, which has no special denominational association. To emphasize sectarian peculiarities in papal lands should be the last desire of missionaries on the field or Christians at home, but our object in these lands should be to unite with all true disciples in proclaiming the simple gospel of redeeming love. This we think is the growing feeling of the missionaries on the field and of all who have studied the situation.

Such a book as this must necessarily be in part a selection from, and compilation of, what others have written, and special acknowledgments are made to many writers quoted in the text and mentioned in the bibliography. In addition to these standard works, the authors have consulted many scores of missionary histories, reports, and magazines of the different denominations, and the statistics given are, in every case, the latest that could be obtained at this writing, though, of course, with the constant advance in many lands, even the lapse of a few months renders some figures obsolete. It is pleasant to add that wherein any inaccuracy in figures may be observed, those given have "the power of an understatement." It must also be remembered that these chapters profess to be only *outline* studies of Protestant work in these many lands. For more specific information our readers are referred to the abundant literature provided by their own denominational boards.

Though the authors cannot claim a long residence in the lands of which they write, and so cannot write from *extended* personal knowledge of their conditions, yet one or both of them have recently visited seventeen of the twenty-four countries described, and those not visited have been the small republics of Central America and one or two of the northern countries of South America. The journeys to these

countries, though made primarily for the sake of attending Christian Endeavor conventions, have always had a missionary purpose, and every facility has been enjoyed for studying the mission work at first hand.

If any laborers at home or abroad feel that their especial fields have not received sufficient consideration, they will, we are sure, bear in mind the necessary limits of such a volume, the vast field to be covered, and will believe, we trust, that every mission has been studied sympathetically, and with an earnest desire and prayer to set forth its work in such a way that readers at home may be stimulated to give and pray that the good news of a simple scriptural faith may be spread in the Latin lands.

We would also call attention to the "Travellers' Guide to Missions" in the Latin countries of Europe, which we hope will enable some travellers, who otherwise would not visit the mission stations, to see for themselves the uplifting work that is being accomplished.

The "Topics for Further Study" will perhaps be found useful for women's clubs and similar organizations, and the suggestions for "Neighborhood Reading Circles" have been prepared for little groups of people, young or old, who may find in the books recommended some suggestions for their entertainment and instruction, and something which may add to their interest in missionary work in these countries.

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PART I

LATIN EUROPE

In darkness there is no choice. It is light that enables us to see the differences between things; and it is Christ that gives us light. — J. C. Hare.

IMPORTANT DATES IN THE HISTORY OF ITALY

753 B.C. Founding of Rome.
715–509 B.C. The *Kingdom* of Rome.
509–27 B.C. The Roman *Republic.*
390 B.C. Burning of Rome by the Gauls.
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27 B.C. to 476 A.D. *The Roman Empire.*
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476 A.D. Visigoths in Italy under Odoacer.
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553–774. Lombard Kings and Byzantine Exarchs rule Italy.
774–814. Italy made a part of Charlemagne's Empire.
951. Otto the Great of Saxony conquers Italy.
1002–1300. Age of the City Republics.
1300–1500. Age of the Despots.
1500–1600. Invasion of Italy by different nations.
1792–1812. Napoleon in Italy.
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1870. United Italy. End of temporal power of the pope.
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THE GOSPEL IN LATIN LANDS

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G. of Genoa
G. of Taranto
G. of Squillace
G. of Policastro
G. of Salerno
G. of Gaeta
Bay of Naples
Str. of Messina
Malta Channel
Ponza I.
Lipari Is.
Egadi Is.
Elba
Sardinia
Corsica
Sicily
Italy

ITALY

THE STORY OF ITALY

A Condensed Outline of Italian History for Reference

"THE history of Europe," says a modern writer, "is almost wholly made up, first, of the steps by which the older states came under the power of Rome, and, secondly, of the way in which the modern states of Europe were formed by the breaking up of that power." It is fitting, then, that in studying Christian missions in Latin Europe we should begin with a brief outline of the history of Italy, that country which, through all the centuries, has so influenced all other Latin countries.

All Europe influenced by Rome.

The Coming Together of the Older States to form the Roman Empire

The earliest inhabitants of the greater part of Italy were of the Aryan race, somewhat closely related to the Greeks, and might in general be called Italians, though divided into many tribes. Besides these, there were in Etruria an ancient people called Etruscans, in the northwest the Ligurians, and in the northeast the Venetians. The rest of northern Italy was

Early inhabitants of Italy.

held by Celtic tribes, and was considered a part of Gaul. In southern Italy were other Italian tribes and a few Greek colonies.

The early history of Rome is largely legendary, but there is little doubt that, however it was founded, there was a little city called Roma on the Palatine Hill near the Tiber as early as the year 753 B.C., the date commonly accepted as that of the founding of Rome. As the years went on, all the little settlements on the neighboring hills were walled in as one city, with Rome as the largest, ruling over all Latium, and from this time Rome continued to increase in power and influence, first by conquering many peoples, and then by giving laws to these peoples. From 753 to 509 B.C. Rome was a kingdom, constantly growing in power, and ruling at the end of this period over a large part of Italy. Then, owing to the tyranny of the kings, the monarchy was abolished and a republic established.

The Roman Republic, 509–27 B.C.

For five hundred years the Roman Republic endured, and most of these years were years of warfare and conquest. In 390 B.C. the Gauls from beyond the Po came down into central Italy, conquered Rome, and burned the whole city except the capitol. Since all the records were destroyed in the flames, it is only from this date that authentic history really begins. It seemed that this must be the end of the little city on the Tiber, but the Romans were a strong

and masterful race, and were not easily discouraged. Peace was made with the Gauls, and Rome was rebuilt with narrow, crooked streets and small dwelling-houses, and new wars of conquest began.

By the Latin and Samnite wars the Romans gained central Italy, and after a short but fierce war with Pyrrhus and the Greeks they acquired southern Italy also, and by the end of the year 266 B.C. Rome ruled over all Italy. Growing stronger with each victory, the Romans went on to further warfare, with foreign nations now, until in the course of the years all the lands bordering on the Mediterranean Sea had been conquered, and the Roman Empire was established in the year 27 B.C. with Augustus Cæsar as emperor.

Foreign conquests.

The history of the Roman Empire is familiar to us all and need not be rehearsed here. The long list of emperors from 27 B.C. to 476 A.D. includes good emperors and bad emperors, wise emperors and foolish emperors, and timid, dissolute, stupid, and cruel emperors; and one wonders in reading their story how the empire held together as long as it did.

Rome had now advanced step by step, from the little city on the Tiber to a larger city, ruling over the other little towns; then to a kingdom having dominion over a large part of Italy; then to a republic fighting with her nearest relatives, the Latin and Italian tribes, first

Rome the ruler of the world.

for self-defence, then for conquest, and later, growing still stronger and fighting with her foreign neighbors, gaining dominion first over all Italy, then over all the surrounding countries and all the then civilized world. At its greatest, the empire included all Europe within the Rhine and the Danube, the province of Dacia beyond the Danube, and most of the island of Britain. In Asia it ruled all the land west of the Euphrates, and in Africa all the land north of the Great Desert.

What Rome did for the world.

The conquered territories were all made into provinces and a good government established. The people of Gaul, Spain, the northern Alps, and Illyria all spoke now some form of the Latin language, and had adopted the manners and customs of the Romans, and would before long become the Latin countries of Europe. Rome had thus become the centre of all Europe, and had influenced the world, first by bringing together many nations under one government, then by giving them wise laws, and last of all by giving Christianity to the world, of which we shall speak later.

How the Roman Empire fell to Pieces and Modern Europe was Established

At first the governing power of the empire was in the hands of the Roman people. When the Latins and Italians were conquered, they had no part in political affairs, but were allowed

to be self-governing except in three points: Rome alone might declare war, receive embassies, and coin money. When the foreign provinces were added, they also were allowed to retain their own laws and religion, but were governed by officials sent from Rome, and were compelled to pay taxes.

The power of Rome weakened.

After a time Roman citizenship was given to all the inhabitants of Italy, and later to all the free inhabitants of the Roman Empire, thus making little distinction between Italy and other parts of the empire, and diminishing the importance of Rome. When Constantine became emperor in 323 A.D., he made Constantinople his capital, thus weakening still further the prestige of Rome. After the death of Theodosius in 395 A.D. the kingdom was divided between his two sons, and from this time there were two empires. The Roman or Latin Empire, including Italy, Gaul, Spain, etc., and the Eastern or Greek Empire, with its centre at Constantinople.

Already the Goths and other German tribes had begun to make settlements in Italy, and when the empire was divided the Visigoths, or Western Goths, rebelled and declared their chief, Alaric, king.

Britain, Spain, France, and Africa separated from the Roman Empire.

Britain was being settled by the Angles and Saxons, and the Romans retired from that country early in the fifth century.

Spain was wrested from the Roman Empire by the Vandals and other tribes.

Gaul was filled with Franks and Goths; the Vandals conquered North Africa. Then Italy was itself overrun by Huns, Vandals, and Moors, until so little power was left to Rome that the senate, making a virtue of necessity, declared one emperor to be enough, and the government of the Western Empire was handed over to Zeno, the Eastern emperor, in 476 A.D. Thus the Roman Empire had fallen to pieces.

Italy in the Middle Ages

The Eastern Empire still continued for a thousand years, and for many centuries the Byzantine emperors claimed to rule over all the Roman dominions, though not often able to enforce their claim. Odoacer the Visigoth had been appointed king of Italy under the Eastern emperor in 476, but he really gave little heed to that empire, ruling in his own way as a barbarian king. In 489 the Ostrogoths, or East Goths, marched over the Alps into northern Italy and conquered Odoacer. Theodoric, their king, was in many respects a wise man, planning in a large way for the enlightenment of the country, and as long as he reigned Italy prospered. But the reign of the Ostrogoths was short, for in 553 they too were driven out by an army sent by Justinian, and a large part of Italy was made a Byzantine province, governed by rulers called exarchs, appointed at Constanti-

Byzantine and barbarian rulers in Italy.

nople. There were in all seventeen exarchs, who ruled over the whole or a part of Italy during the sixth, seventh, and eighth centuries, most of them despotic and cruel in their government, making the lives of the Italians most miserable.

In the latter half of the sixth century the Lombards (named for their long bardi, or spears), a fierce heathen nation from Hungary, moved down into that part of Italy known as Lombardy. There were thirty-two Lombard kings who ruled in northern Italy for nearly two hundred years, while the Byzantine exarchs were still ruling in southern Italy. It was during these centuries that the Italians were treated with such cruelty that many Roman families sought refuge on the marshy islands of the lagoons near the head of the Adriatic, and founded the city of Venice.

Poor Italy seems to have been during all these centuries the prey of the nations, being ruled first by the Romans, then by the Visigoths, the Ostrogoths, the Lombards, and the Byzantine exarchs, and now appeared Charlemagne, the son of Pepin of France, the greatest man of the Middle Ages, with the determination to reëstablish the great Roman Empire. He crossed the Alps and defeated the Lombards, thus acquiring northern Italy, and in the year 800 he was crowned Emperor of the West at St. Peter's in Rome by Pope Leo III. As a reward for this honor, Charlemagne gave to the Church Spoleto, and this was the beginning of

Charlemagne in Italy.

the Papal States. Charlemagne, who had inherited from Pepin the kingdom of Gaul, now ruled over a dominion as large as the ancient Roman Empire.

After the death of Charlemagne, his empire was divided among his three grandsons, and out of this division grew the three modern countries, Italy, France, and Germany. Lothair received Italy, but after his death Otto the Great of Germany acquired the control of all northern Italy, and in 962 was consecrated emperor by the pope, and the new western empire thus formed was called "**The Holy Roman Empire of the German Nation.**" This dynasty lasted until the year 1024.

Guelphs and Ghibellines.

And now began the long quarrel between the Guelphs and the Ghibellines, which was largely a quarrel between the popes and the emperors, though all Italy became involved in it. The Ghibellines were on the side of the emperors, and the Guelphs, with whom the popes usually sided, took the part of the people against the German Empire.

For nearly two hundred years the most of Italy had been under German rule, but when Frederick Barbarossa (Frederick of the Red Beard) became emperor, twenty-three Italian cities rebelled and formed the League of Lombardy, claiming the right of self-government.

The Lombard League.

Barbarossa formed a league of Ghibelline cities against them, and for nine years they waged

war until the Lombard League triumphed, and in 1183, by the Peace of Constance, the emperor was compelled to allow self-government to these city republics. From this time the different cities arose to great power and influence. Venice, Florence, Genoa, Pisa, and other cities each had their brief period of authority and control, and all had their heroes, their authors, their artists, or their saints, and all influenced the history of Italy.

Pisa.

Genoa, Venice, and Pisa were greatly enriched during the crusades which occurred in the eleventh and twelfth centuries by the increase of their commerce with the East, and by furnishing ships and supplies to the crusaders. It was at this time that the sacred earth was brought from Jerusalem to Pisa for the Campo Santo, and that the three famous buildings were built.

Genoa quarrelled with Pisa many years for the supremacy, and finally triumphed. At one time all the Ghibelline cities were arrayed against Pisa, and assisted in her final destruction, from which she has never fully recovered.

Venice.

Venice had now grown to be a great and powerful city, at one time holding dominion over nearly half of the old Roman Empire. During the fourth crusade the Venetian fleet captured Constantinople, and held it for nearly fifty years. It was at this time that the bronze horses which now adorn the cathedral of St.

Mark were brought to Venice. Many of the famous old palaces on the Grand Canal were built during this era.

Florence.

Florence was famous even then for her silks, her jewelry, and her bankers. It was during these centuries, too, that the Medici family attained to such power and influence, and Lorenzo the Magnificent did much for Florence by his patronage of art and literature. This was the age of Dante and Petrarch and Boccaccio, of Cimabue and Giotto, of St. Francis and Savonarola, and many other famous men, who in their different ways proved that the world was awakening from the sleep of the Middle Ages, and that Italy was taking her share in the awakening.

Christopher Columbus.

In the early part of the fifteenth century there lived in Genoa a young couple named Dominico and Susanna Colombo, to whom was born in the year 1435 a little son whom they named Cristoforo. For a few years this little Italian lad walked the streets of Genoa, playing about the wharves, talking with the foreign sailors, studying at the University of Padua, and then at the age of fourteen started on his first voyage, continuing his studies by himself whenever and wherever he could. After many adventurous voyages on the Mediterranean he made his way to Portugal and from thence to Spain, from which country he sailed forth into unknown seas to discover a new continent.

But his great discoveries, though they brought fame and renown, were not an unmixed good to his own country. Until then Italy had led the world in art, in fashion, and in literature. Many of the princes of Europe borrowed money from Florentine bankers, and Genoa and Venice controlled the commerce of the Mediterranean. But when Columbus discovered America and brought to the whole world new opportunities for commerce, Italy began to lose the advantage she had held, and the decline of her commercial power is said to date from 1492.

Modern Italy

The next two centuries have been called the "Age of Invasion," for it was at this time that the different nations warred over Italy, and her principalities were many times transferred from one prince to another; indeed, the "Scramble for Italy" was much like that for Africa in a later day, and England, France, Spain, and Austria all had more power in deciding the fate of the country than poor Italy herself.

Origin of the House of Savoy.

In 1559, by the peace of Catau-Cambresis, Piedmont was given to Emanuel Filibert, Duke of Savoy. It is from this family that the present king of Italy is descended. It is said that at this time they ruled "the most genuine Italian state in the peninsula — Savoy, which was formerly only a little domain in the valley

of the Savoyard." As the years went on one power after another acquired and ceded back different parts of Italy, and there seemed no hope that she would ever be one united, free country.

In the latter part of the eighteenth century came the French Revolution, and after that Napoleon, who drove out the Austrians and took possession of Piedmont and Milan, and in 1805 had himself crowned king of Italy, making his brother Joseph king of Naples during the next year. When he was at the height of his power nearly all of Italy was under his control. But though Napoleon set up and demolished kingdoms in the peninsula at his own sweet will, yet he also did much to benefit Italy. He constructed splendid roads, recovered buried treasures of sculpture and architecture, and gave the people good laws. The first idea of Italian unity came to those who from different parts of Italy were fighting together in Napoleon's armies, so in Italy, as in so many other countries, he may be said to be the forerunner of a new and better day.

Italy again divided mong the nations.

After the fall of Napoleon in 1815, the Congress of Vienna divided Italy once more among the nations. Victor Emanuel received Piedmont, Savoy, and Genoa; Austria took Lombardy and Venetia; the states of the Church were given to the pope, the Two Sicilies to the Spanish Bourbons, and only little San Marino was left as an independent republic, which it still continues to be, the smallest republic in the world. From

this time till 1848 Italy can hardly be said to have had any history, yet even then the idea of a United Italy was springing up in a few hearts; for this was the age of Mazzini, Garibaldi, and Cavour.

Mazzini, Cavour, Garibaldi.

Mazzini was a young Italian patriot who organized a society called "Young Italy," and who believed that "Italy might, and must some day, exist as a free nation." Having tried in vain to persuade Charles Albert, who was now king of Sardinia, to lead his party in an attempt to drive the Austrians out of Italy, he aroused the army and incited many insurrections, but was at last obliged to flee from Italy. Cavour was the Prime Minister, of whom we shall hear later, and Garibaldi was the soldier hero, greatly beloved by his countrymen.

Augusta Hale Gifford, in her History of Italy, writes of these men:

"Of the three leaders who soon became prominent, Mazzini was said to be the prophet, Cavour the statesman, and Garibaldi the knight errant of Italian independence. They were all natives of the Sardinian kingdom, Mazzini from Genoa, Garibaldi from Nice, and Cavour from Piedmont."

The same writer has said of Cavour:

"He had the genius of the statesman, together with practical sense and great swiftness of detail; and though but for the others he could not have been the saviour of Italy, without him Mazzini's fanatical effort would have been abortive, and Garibaldi's dexterous strokes in arms must have resulted in failure."

In 1847 an Austrian army entered Ferrara, and all central Italy rose against them under Charles Albert of Sardinia; but though at first successful, the Italians were defeated at Novara, and the French and Austrians put down the struggle for freedom everywhere. Charles Albert resigned, and the hope of Italy was centred in his son, Victor Emanuel II., whose subjects already had a constitutional government, a free press, and considerable religious liberty. In 1853 Count Cavour became Prime Minister. He induced the king to join with England and France in the Crimean War, believing that if Italy should prove a useful ally, these powers would aid in her deliverance. At the Congress of Paris, held during the next year to arrange terms of peace, Cavour took the opportunity to lay before the European powers the unhappy condition of Italy, and enlisted the sympathy of England and France.

Cavour as Prime Minister.

In 1859 France and Sardinia declared war against the Austrians and defeated them at Magenta and Solferino, but the French emperor Napoleon III. failed to keep his promise of freeing Italy, and concluded the peace of Villafranca which gave Lombardy to Victor Emanuel II. but still left to Austria the province of Venetia. Then Giuseppi Garibaldi, "the hero of the red shirt," rose up and delivered Sicily, and this with all the other states except the Austrian province of Venetia and the Papal States were

Peace of Villafranca.

by vote, united into the **kingdom of Italy** in 1861, with Victor Emanuel II. as king.

In 1866 Italy and Prussia combined and compelled Austria to give up Venice and Verona; and in 1870, the French troops having been withdrawn on account of a war with Germany, Rome was also united to the Italian kingdom. On September 20, 1870, Victor Emanuel II. entered Rome as king of United Italy. Great was the rejoicing of the people, and one cannot wonder that there is now in almost every city of Italy a "Via Venti Settembre" (Street of the Twentieth of September). Victor Emanuel proved himself a wise and able ruler and was much beloved by his people. His death, after a reign of eighteen years, caused great sorrow throughout all Italy, and the words "To the Father of His Country" were placed over his tomb in the Pantheon.

Death of Victor Emanuel II.

His eldest son, the Prince of Piedmont, succeeded him as Humbert I. He was a wise and successful ruler, who did much to make Italy a great and prosperous country, and there was great mourning all over the land when, in 1900, he was assassinated by an anarchist from Tuscany. Funeral services were held even in the smallest villages, and his body, like his father's, was buried in the Pantheon, once a Roman temple consecrated to all the gods, but now used as the last resting place of all the kings of Italy.

Victor Emanuel III.

The Prince of Naples succeeded his father as Victor Emanuel III. He had married in 1896 the Princess Helène, daughter of the Prince of Montenegro, and there are now in the palace four little royal children, two daughters and two sons. Until the birth of Humbert, the little "Prince of Piedmont," as he is called, the direct heir to the throne had been the Duke of the Abruzzi, the son of King Humbert's brother.

Hindrances to progress in Italy.

Italy is constantly growing more powerful and prosperous, but she still has much to contend with. In parts of the old Papal States, and in some provinces of Calabria and Sicily, the people are so poorly paid for their work that their poverty has stunted them mentally and physically, and in all Italy the people are still heavily taxed. This has led to the enormous emigration from that country. During the last twenty-five years it is said that five millions have gone from Italy to other countries. A hundred thousand go every year to Switzerland, and still larger numbers to our own country, while many others go to England and South America, and it is said that Argentina is now nearly half Italian.

Present conditions.

According to recent statistics there are now in Italy about sixty thousand schools, with over three million pupils. Every parish has a girls' and a boys' school, with one teacher for every seventy-five pupils, and the larger cities have

higher schools. Education is compulsory, however, only from the ages of six to nine, and even this is not fully enforced on account of lack of teachers. Many normal schools have, however, been established of late, which are helping to remedy this evil.

Suffrage is now given to those who are of age and can read and write. The number of post and telegraph offices is increasing, and commerce is improving, and notwithstanding many difficulties Italy is taking her place among the great powers of the world. The one thing Italy needs is "to know the love of God," and to enjoy the blessings of a truly Christian civilization, freed from ignorance and superstition, and the still more disastrous influence of infidelity and indifference to all religion.

GREAT COUNCILS OF THE CHURCH

These councils have been called Ecumenical, or General, because the whole Christian world has, in theory at least, assembled to take counsel together. Both the Greek and the Latin churches have acknowledged seven Ecumenical Councils:

1. The First Council of Nice, 325 A.D.
2. The First Council of Constantinople, 381 A.D.
3. The First Council of Ephesus, 431 A.D.
4. The Council of Chalcedon, 451 A.D.
5. The Second Council of Constantinople, 553 A.D.
6. The Third Council of Constantinople, 680 A.D.
7. The Second Council of Nice, 787 A.D.

Roman Catholics also recognize the following Councils:

8. Fourth Council of Constantinople, 869 A.D.
9. First Council of the Lateran, 1123 A.D.
10. Second Council of the Lateran, 1139 A.D.
11. Third Council of the Lateran, 1179 A.D.
12. Fourth Council of the Lateran, 1215 A.D.
13. First Council of Lyons, 1245 A.D.
14. Second Council of Lyons, 1274 A.D.
15. Council of Vienne in France, 1311 A.D.
16. Council of Constance, 1414–18 A.D.
17. Council of Basle, 1431–38 A.D.
18. Fifth Council of the Lateran, 1512–17 A.D.
19. Council of Trent, 1545–63 A.D.
20. Council of the Vatican, 1869–70 A.D.

The separation of the Greek and Latin churches took place in 1024 A.D.

CHAPTER I

THE GOSPEL IN ITALY

1. *The Rise of Christianity in Italy*

The early Romans worshipped many gods and wished for no better way; but as learning and culture increased many became dissatisfied and gave up the worship of the gods, though they knew of nothing better to take its place. Some tried to satisfy themselves with philosophy, and, accepting the teaching of Epicurus that happiness was the chief end of life, gave themselves up to the enjoyment of the present, forgetting that he also taught that there could be no real happiness without the practice of virtue. Still others accepted the teaching of Zeno, that a man ought to "do his duty regardless of pain, pleasure, poverty, honor, or disgrace." But there was still some knowledge of the true God in Italy as well as in many other places, and there were Jews scattered all over the Roman Empire who still held the faith which had been committed to them. The early Romans.

In the days of Augustus there was a prevailing impression in many parts of the world that sometime a Deliverer would come, for there Augustus.

was a prophecy in the Book of the Sibyls, as well as in the Old Testament, which foretold this event. But the Deliverer was to come in a way that they knew not.

Eight years after he became emperor, while he was still ruling over many millions of pagans, "*There went out a decree from Cæsar Augustus that all the world should be taxed: and all went to be taxed, every one into his own city; and Joseph also went up into the city of David, which is called Bethlehem, to be taxed with Mary, his espoused wife.*" And so it came to pass, through a decree of the Roman emperor, though without his purpose or knowledge, that the little Child whose life and teachings were to effect a greater transformation than any event that had ever occurred in the whole world, was born in Bethlehem, an obscure little town, in a far-away and little-known part of the Roman Empire. For Jesus Christ had come to establish a world religion, and the very greatness and power of the Roman Empire, which had brought so many peoples together under one government, would make it possible for the disciples of Christ to travel from one land to another, preaching the things concerning His kingdom.

Birth of Christ.

For thirty years the Holy Child who had been born in Bethlehem lived a quiet life, unknown even to His own people as the Messiah. Then it came to pass, "*In the fifteenth year of the reign of Tiberius Cæsar,*" the successor of

Augustus, that "*the word of God came unto John, the son of Zacharias in the wilderness; and he came into all the country about Jordan, preaching the baptism of repentance.*" Jesus was baptized by him and then began His public ministry. But though "*He was in the world and the world was made by Him, the world knew Him not,*" and so it came to pass that toward the end of the reign of Tiberius, with the consent of Pilate, the Roman governor, Jesus Christ was crucified by Roman soldiers.

The crucifixion.

But of all the wonderful events that were taking place in the Roman Empire, the Roman people knew nothing, though there is a legend that Pilate wrote to Tiberius an account of the miracles and crucifixion of Christ. On the Day of Pentecost, Peter preached his famous sermon in Jerusalem, "*and there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven*"; among the crowd who listened to Peter on that day were also some "*strangers of Rome,*" and it may be that among them were some who not only heard the Gospel but accepted it, and were perhaps the first to carry the religion of Christ to Rome, though of that we have no record.

Paul in Rome.

From Antioch, in Syria, Paul went out on his missionary journeys through Asia Minor and Greece, and at last to Rome itself, where, although a prisoner, he still "*preached the kingdom of God and taught those things which con-*

cern the Lord Jesus Christ with all confidence, no man forbidding him." How many Christians there were then in Italy we do not know, but we know that Paul found some of that faith in Puteoli (the modern Pozzuoli), and, judging from his letter to the Romans, written before his imprisonment, he must have had many friends in Rome. Look over the list of those to whom he sent greetings in the last chapter of Romans, and you will feel acquainted with a few of them. Already the Christian religion had spread from the Jews to the Greeks, and from the Greeks to the Romans.

The Roman Empire at first protected the Christians.

During the reigns of Augustus, Tiberius, Caligula, Claudius, and until the tenth year of the reign of Nero, the Roman Empire protected the Christians. In Philippi the fact that Paul was a Roman citizen was his safeguard; in Corinth he was saved from the populace by Gallio, who cared nothing for the Jews or for Paul, but only for the Roman law; in Jerusalem he was protected from his own countrymen by Roman soldiers, and sent on by the Roman governor to Cesarea, from whence he appealed unto Cæsar as the only way of obtaining justice. This was probably in the year 62 A.D.

In the year 64 came the dreadful conflagration in Rome, which wrought more havoc than anything that had happened there since the burning of the city by the Gauls in 390 B.C.

It was generally believed that Nero set fire to the city, and, to avert suspicion from himself, charged the Christians with the crime. Then began his great persecutions, in which many Christians died, and it was probably during this period that Paul was beheaded. In later years followed other persecutions by Domitian, Trajan, Hadrian, Marcus Aurelius, Decius, and Diocletian. A historian of the fourth century has written of the persecution during the reign of Diocletian:

Persecutions.

"With little rest for eight years, the whip and the rack, the tigers, the hooks of steel, and the red-hot beds continued to do their deadly work. And then, in A.D. 311, when life was fading from his dying eye, Galerius published an edict permitting Christians to worship God in their own way."

But in spite of all hindrances, the Gospel had now been carried into all parts of the Roman Empire. Tacitus wrote early in the second century, "This detestable superstition broke out on all sides, not only in Judea, but in the city of Rome itself."

Justin Martyr wrote in the second century:

"There is not a single race of men, Barbarians, Greeks, or by whatever name they may be called, warlike or nomadic, homeless or dwelling in tents, or leading a pastoral life, among whom prayers and thanksgivings are not offered in the name of Jesus the Crucified, to the Father and Creator of all things."

How far Christianity had spread.

Tertullian in the third century wrote :

"We are but of yesterday, and lo, we fill the whole empire — your cities, your islands, your fortresses, your municipalities, your councils, nay even the camp, the sections, the palace, the senate, the forum. We have left you only your temples."

It had become plain by this time that Christianity could not be stamped out by persecution, and indeed the time was not far distant when a Roman emperor would accept the Christian religion. It must have been a wonderful day to the Christian Church when it became known that Constantine had adopted that faith, and it is not strange that his story of a glorious vision of the cross with its motto, "By this conquer," was repeated everywhere until at last it passed down into history. It must have been a still more wonderful day when, by the Edict of Milan, in 313 A.D., Christianity was proclaimed as the religion of the state, and the Roman emperor advised his subjects to accept that faith, though he did not forbid paganism, but rather ridiculed it. Constantine built new churches and repaired old ones, and proclaimed Sunday as a day of rest: it was at this time that he made Constantinople the capital of his empire.

Christianity made the state religion by Constantine.

Julian, the next emperor, tried to restore paganism but failed, and by the end of the fourth century it might be said that the reign of paganism was ended, and that the great

majority of the people in the Roman Empire were nominally Christians. This religion, born among the Jews, and carried by them to Rome, and sent forth from that city throughout all the Roman Empire, is to-day accepted by all the nations that formed a part of that empire, or received their religion and civilization from it. Let us never forget that to Italy, in a large measure, we owe our own Christianity and civilization of to-day.

The march of Christianity.

2. *The Roman Catholic Church in Italy*

From the time when Constantine proclaimed Christianity as the state religion, until the time of Gregory the Great, was the period of the establishment and organization of Christianity.

Gregory the Great, 590 A.D.

The persecutions ceased, but there was yet no peace for the Christian Church, for now began disputes and dissensions among themselves. Arius, a pastor of Alexandria, had proclaimed the doctrine that since the Son was created by God, there must have been a time when He did not exist, and therefore He was not equal to the Father. Since this involved the denial of the doctrine of the Trinity, it aroused great excitement and discussion, which even the emperor could not quell. He therefore called a great council of the bishops from all parts of the world, known as the Council of Nicæa, which met at Nicæa in Bithynia, in

Council of Nicæa.

the year 325. There were three hundred and eighteen bishops at this council, who remained in session sixty-seven days. They gave almost their whole attention to the new doctrines of Arius, and published their decision in the document ever since known as the Nicene Creed, which proclaimed in the most emphatic terms the doctrine of the Trinity, and declared the Arian doctrines to be heresy. It was during the discussions to which this led that some of the great theological writers, such as Ambrose, Athanasius, Chrysostom, St. Jerome, and St. Augustine wrote.

The Dark Ages.

The period known as the Dark Ages, 590–1073, was one of much ignorance and superstition. What learning there was in the world was mostly in the Church, and since it was during this period that the popes rose to great power, we may well give a little space here to the story of the popes and their influence upon the Christian life of the world.

The claim of apostolic succession.

The claim of the Roman Catholic Church that the popes have derived their authority in direct succession from St. Peter, whom they believe to have been the first bishop of Rome, is denied by the Protestant Church, which maintains that it is doubtful if Peter ever saw Rome. This claim, however, in the minds of devout Catholics, has given to the chief bishop of Rome a unique standing among all the dignitaries of the Church, and has made him the

Pontifex Maximus of their great Church in all the world.

Increasing power of the bishops.

The history of the earlier bishops of Rome is comparatively unimportant, and it was not until the Western Empire was overthrown that the power of the Roman bishop became so overmastering. Then it was that he was first called pope, and being the chief representative of the Church in what had been the capital of the world, his influence increased as the power of the Roman Empire waned.

Temporal power of the popes.

In the eighth century, Pepin was called upon to save Rome from the incursions of the Lombards, a task which he successfully performed, and then bestowed upon the popes the city of Rome and part of the territory which he had won from his enemies. Charlemagne confirmed the grant and added to it, and thus the temporal power of the popes was established. Little by little this power grew with the successive popes until kings trembled at their slightest word. For a time the German kings tried to resist their overweening pretensions; but when a strong pope like Hildebrand, under the title of Gregory VII., came to the pontifical chair, even they found that their opposition was useless, and were simply overwhelmed with defeat and humiliation, as when Gregory VII. excommunicated Henry IV., and forbade his people to have anything to do with him, under pain of the fires of hell. "The superstitious

people," we are told, "believing that the pope had entire power to send them all to perdition, in their terror simultaneously and universally abandoned the emperor. No servant dared to engage in his employ; no soldier dared to serve under his banner; the emperor found himself in an hour utterly crushed and helpless; the pope summoned a congress, and appointed another emperor in place of his deposed victim."

Extravagant claims of the popes.

The story of Henry's journey to Canossa, where he stood for three days in midwinter barefooted and bareheaded at the pope's gate, before absolution was granted, is too well known to be rehearsed at length. It simply shows the climax of the arrogant power reached by one of the strongest of the popes, who declared that "there is but one name in the world, and that is the pope's. All princes ought to kiss his feet; nobody can judge him; he has never erred, and never shall err in time to come."

For centuries such claims as these were maintained. Weak popes and strong popes, bad men and good men, succeeded each other in the papal chair, while the kings of Europe sustained their assumption for the sake of the control they were thus able to maintain over their subjects.

Iconoclasts.

It was during these centuries that a controversy arose among Christians in regard to the reverence paid to sacred pictures. Many con-

sidered this a form of idolatry, and believed that all pictures and images in the churches should be destroyed, and these were known as iconoclasts, or image breakers. In Italy, however, the popes strongly opposed the iconoclast emperors, and at last the controversy ended in favor of the worshippers of images.

During the eleventh, twelfth, and thirteenth centuries occurred the crusades, which doubtless had some indirect influence in strengthening the Christian Church, but which failed in their main object of taking the tomb of our Lord from the hands of the Moslems. During the next two or three centuries we read of little but the struggles on the part of the popes to obtain and keep great temporal power, and on the part of the emperors to leave to them only spiritual authority.

Quarrels between popes and emperors.

In the early part of the sixteenth century nearly all of Europe was Roman Catholic, but for years it had been plain that changes were going on in the religious thought of the world, and the dominant Church had been growing more and more corrupt. Many men had taught doctrines which the Western Church declared heretical, and some had been burned at the stake for holding such beliefs. The Albigenses, for disbelieving some of the doctrines taught by the Roman Church, and objecting to the dominion of the popes, had been put down by a crusade ; Wycliffe in England

Dawn of the Reformation.

and Huss in Bohemia had been put to death for teaching similar doctrines, and in many parts of Europe there were those who felt the necessity of a reformation of some kind. It was at this time that Pope Leo X., for the sake of filling the church treasury, proposed the sale of indulgences, which many people believed gave them free permission to commit any crime. This led to the great Protestant upheaval under such leaders as Martin Luther, Melanchthon, Calvin, Zwingli, and others.

Council of Trent.

The Roman Catholics now felt it necessary to resort once more to a great council as the best means of arresting the progress of Protestantism, and in 1545 Paul III. called the Council of Trent. This council condemned all Protestant doctrines, and proclaimed once more the doctrines of purgatory, the invocation of saints, and the worship of images and relics. There seemed no longer any hope that the popes and the reformers could come to any agreement, and it was not long before a large part of northern Europe, led by Luther and other reformers, was separated from the Roman Catholic Church. In a general way it might be said that the Teutonic nations adopted the Protestant religion, while the Latin nations still held to the Catholic faith. But the Reformation made very little impression upon Italy, although there were a few heroic souls in the Waldensian valleys who still held to a pure

form of the Christian religion; the Roman Catholic Church still went on its way as before.

Advance in knowledge.

The sixteenth century was also an age of great advance in knowledge in many directions. The religious disputes led to much writing on theological matters. The Italian language began to be studied. Men learned much about the movements of the heavenly bodies, though the popes still held that this new teaching was heretical. Pope Gregory III. put the calendar right, which had not been corrected since the time of Cæsar, though for a long time this reform was not accepted by Protestants. To this day it is refused by the Greek Church, and the old style calendar is still used in the lands where that faith is accepted.

Temporal power of the popes weakened.

For many years after the nations of northern Europe broke away from the Catholic Church the popes still maintained their pretensions to temporal power; but when the spirit of liberty awoke, and the effort was being made to establish one central government for united Italy, the power of the popes was greatly weakened. In 1861, Cavour, the Prime Minister, in a public address, declared that Rome ought to be the capital of Italy. A recent historian[1] says of this address:

Cavour's speech.

"He showed that it held within itself all the elements that the chief city of a great state needed; and that everything pointed to Rome, with its renown of twenty-five

[1] Augusta Hale Gifford.

centuries, as the glorious capital. With regard to the Church, he said that liberty being favorable to the development of genuine religion, the Church would lose nothing by the amalgamation of Rome and Italy, and that the Holy Father would sacrifice nothing by giving up his temporal power; on the other hand, he would gain greater liberty than that which he had sought from the Catholic powers and had never been able to gain from concordats. He also said that all enlightened Catholics must see that His Holiness would be able to exercise the duties of his office more freely and independently supported by the affections of millions of Italian people than by twenty-five thousand bayonets. Near the close of his speech, the last he ever made in the Chamber, he said, 'All the world knows how to govern by martial law; I would rule by means of liberty.' He ended with a plea for '*a free church in a free state.*'"

"A free church in a free state."

After the victory of Sedan in 1870 it became plain that all Italy would insist that the pope should give up his temporal power, and Victor Emanuel II. wrote to Pius IX. requesting him to do so. The pope flatly refused, and on September 20, 1870, the Italian troops entered the Papal States. The pope, seeing that it would be vain to resist, commanded that there should be just enough force shown to prove to the world that his realms had been taken from him by violence, and Victor Emanuel II. took possession of the Papal States over which the popes had ruled for eleven centuries. The pope declared that he yielded only under the greatest pressure, and ever since that day the Roman pontiffs have considered themselves prisoners in the Vatican.

In recounting these unwarranted pretensions of the papacy and its corruption at certain periods, it must not be forgotten, however, that the power of the popes has often been exerted for good; that art and letters owe much to the Roman pontiff in the darkest period of modern history, and that of late years men of good moral character have occupied the papal chair. The gentleness and spirituality of the present pope is acknowledged by all, while his predecessor, Leo XIII., is admitted to have been one of the most astute diplomats, as well as one of the most interesting personalities, that ever occupied the reputed chair of St. Peter.

Power of the popes often exerted for good.

Monasteries

Before we leave this subject, something should be said of monasteries and their influence upon the Christian Church. In the days of the terrible persecutions, many Christians hid themselves in caves in the wilderness. Others, who felt the temptations of the world too strong for them, built for themselves little huts in the desert, and sought to live pure lives there away from temptation. In time, others sought these lonely monks, or hermits, until there came to be whole communities of those who had chosen a life of solitude and fasting and prayer, and monasteries were established where these monks dwelt together under strict rules.

The first monasteries.

St. Chrysostom, who himself lived for a time in the cells of the anchorites near Antioch, has given us this picture of monastic life in the fourth century:

Monastic life in the fourth century.

"They rise with the first crowing of the cock, or at midnight. After having read psalms and hymns in common, each in his separate cell is occupied in reading the Holy Scriptures, or in copying books. Then they proceed to church, and after mass return quietly to their habitations. They never speak to each other. Their nourishment is bread and salt; some add oil to it, and the invalids vegetables. After meals they rest a few moments and then return to their usual occupations. They till the ground, fell wood, make baskets and clothes, and wash the feet of travellers. Their bed is a mat spread upon the ground; their dress consists of skins, or cloths made from the hair of goats or camels. They go barefooted, have no property, and never pronounce the words mine and thine. Undisturbed peace dwells in their habitations, and a cheerfulness scarcely known in the world."

Benedictines and other orders.

In the sixth century, St. Benedict established a monastry on Mount Cassino in southern Italy, and founded the Benedictine order of monks, and in later years the Franciscans and Dominicans, and other orders were established. At first only men lived this life, but about the middle of the fourth century female monasteries, or convents, also began to be founded.

The original purpose of these institutions was good, and doubtless many of their members lived earnest and devout lives, and did much good in the world, especially in the early

days. Their rules of discipline were very severe, requiring very solemn vows, and many of the truly pious, the industrious, the temperate, and the learned took refuge among them. When St. Bernard became a monk, he gave all his great wealth to establish charitable institutions. As other rich men entered the monasteries they gave all their possessions to the Church, and in this way the power of the Church arose, not at first because of a desire for wealth and influence, but from a real purpose to do good.

Monasteries suppressed, 1854.

But as wealth and influence increased, gradually these monasteries grew corrupt, and in later days they were often the homes of idle, luxurious, even irreligious monks. In 1854, when Italy was progressing toward freedom of thought and life, through the influence of Cavour, the monasteries were suppressed, only those actually engaged in religious or benevolent work being allowed to exist. Many of those visited by tourists in these modern days are museums supported by the state, where a few of the old monks are still allowed to dwell.

3. *The Protestant Church in Italy*

The Waldensian Church.
The Methodist Episcopal Church.
The Southern Baptist Convention.
The English Wesleyan Missionary Society.
The English Baptist Missionary Society.

Why send missionaries to Italy?

The question will naturally arise in many minds, Why send missionaries to Italy? Is not this the headquarters of the greatest Church in the world? Is not this fair land dotted with cathedrals and religious institutions of many kinds? And has not Protestantism, through the Waldenses, obtained a strong foothold?

A land of no religion.

The answer to this question is found in the present religious condition of the land of the ancient Romans. In spite of the churches and cathedrals, Italy, more than almost any country in the world, may be said to be the land of no religion. The people, especially the men, have largely broken away from the ancient Church, and few have found anchorage elsewhere. The Quirinal and the Vatican have long been at odds with each other, and the political situation has tended for many years to discredit the Roman Catholic Church; while Protestantism in many parts of Italy, even when established, has not exhibited the vitality and aggressiveness which it shows in many other lands.

The worship of the common people.

The Roman Catholic faith is still nominally the state religion, but, since the establishment of the kingdom, there has been a large degree of religious liberty. Until the year 1870 it meant imprisonment to preach the Gospel in Rome, and the Bible was a forbidden book. There are still many worshippers of the Virgin Mary and the saints, and the common people know little about the Lord Jesus Christ who

died for them. One of the most sacred objects in Italy is the "Holy Bambino," a wooden image of the Child Jesus, supposed to have been carved from the true cross. It is dressed in costly raiment, adorned with jewels, and wears a crown on its head. At the Christmas season this doll is displayed for ten days, and many believe that to look at it, or to touch it, will cure their children of any illness. And this is only one example of the beliefs of many Italian peasants, and of the only religion they know.

The Scala Sancta.

Visitors to Rome always go to see the *Scala Sancta*, or Holy Stairs, said to have been brought from Jerusalem to Rome. At any time the penitents may be seen going up these stairs on their knees, repeating a prayer on each stair, believing that by so doing they may obtain so many days of deliverance from Purgatory for themselves or their friends. Until they are educated and taught a better way, many thousands of the people of Italy will continue to hold such beliefs.

The Catholic Church has lost its hold on many.

The Roman Catholic Church of Italy is still a church of wealth and splendor. It holds the key to the art treasures of the world. It retains the love of many devout souls, especially among the women. Many of its priests and higher dignitaries are pure, noble, self-sacrificing men; but the fact cannot be winked out of sight that, by reason of its superstitions, its empty ceremonials, and its failure to appeal to

reason, it has lost its hold upon a multitude of people, and that these have for the most part become Agnostics and Nothingarians, and that in many respects their last estate is worse than their first.

The Waldenses.

It is necessary then that some impulse from without should reach the hearts of the people, should reorganize in their communities the forms of religion, and inspire them with the living spirit of Christ. This can be done in a large measure through the Waldenses, who amidst all the persecutions and turmoil of their eventful history have never lost their first love.

But there is also ample opportunity for the missionary boards from America and Great Britain, which, as we shall see, have already done a noble work in the peninsula, to do a still greater work in the coming days, in the establishment of the pure, simple, and unadulterated religion of Jesus Christ.

The Story of the Waldenses

Who are the Waldenses?

The Waldenses are a small community of Italian people, from twenty-five to thirty thousand in number, many of them peasants, who dwell in the valleys of the Cottian Alps, in northwestern Italy, near the borders of France. But though few in numbers, it has been said of them that "both the Christian Church and the world would be poorer to-day but for the ex-

istence and extraordinary history of this 'little flock.' They have been called 'The Israel of the Alps,' and, in many features, their story is not unlike that of God's ancient people."

The Vaudois valleys.

The tourist in Italy who omits from his itinerary a visit to the Waldensian valleys misses a very picturesque part of Italy, as well as an acquaintance with a heroic and interesting people. There are many little valleys in these western Alps, with Monte Viso looking down upon them, like another Mont Blanc, and nearly as high as that mountain; but there are three principal valleys called the Valley of the Luserna and the Pellice, the Valley of Angrogna, and the Valley of San Martino. The scenery is wonderfully picturesque and beautiful, and the people, with their marvellous history of heroic adherence to the faith, are even more interesting than their mountains.

The oldest Protestant Church.

The Waldensian Church claims to be the oldest Protestant Church, and the only one that has never been reformed, since they have always held a pure faith. It has often been stated that they originated in the twelfth century, and were followers of Peter Waldo, a native of Lyons in France. They themselves, however, claim that their origin was much earlier than this, and that when the followers of Peter Waldo fled from persecution to these valleys, they found men who professed the same faith already living there, who gladly welcomed

and sheltered them, and who were afterward called by the same name. They believe that their Church originated in a strong opposition to the growing errors of the papacy, and that in these Alpine valleys were found the only survivors of many so-called "heretical sects," who from the early ages had protested against the error, of the Romish Church, all the rest having been exterminated by the Inquisition. To Claude of Turin, who was appointed bishop about the year 815, and to Arnold of Brescia (1105–55), and to Peter Waldo of Lyons, they give the title of Founders of the Waldensian Church.

Peter Waldo.

Peter Waldo was a wealthy merchant who lived in the city of Lyons in France in the latter half of the twelfth century. We know almost nothing of his early life until the year 1173, when a friend with whom he was talking one day suddenly dropped dead at his side. It was a great shock to Waldo, and led him to consider his own condition. "Supposing this had happened to me," he thought, "where would my soul be now?" He felt that this question must be settled once for all; but where should he look for help, for there was much wickedness in the Church itself? He listened earnestly to those parts of the Gospel that were read at mass in church; but not understanding much of the Latin, he employed some priests to translate parts of the Bible, at his expense, and

these he studied diligently. One Sunday he heard a street minstrel singing the story of St. Alexius, who, for the sake of his soul's salvation, gave up all his wealth, and was much impressed by the legend. He then went to a priest and inquired, "Which is the way to God?" The priest began to discourse of easy ways and hard ways, of sure ways and uncertain ways. "But I want the surest and perfect way," said Peter. Then said the priest, "If thou dost wish to be perfect, go, sell what thou hast and give it to the poor." He took the words literally and began to act upon them at once. He paid all his debts and, dividing his possessions into two parts, gave his wife her choice. She chose the estate, and he divided his ready money among the poor. He then began an earnest study of the Bible, engaging some priests to translate for him the Psalms, the Gospels, and some other portions of the New Testament, much of which he committed to memory.

"Which is the way to God?"

Peter Waldo so studied his Bible that he was not content simply to save his own soul, but, yearning to save other souls, he soon began repeating and explaining passages of Scripture to the poor people who thronged to listen to him. As he continued these talks, more and more people came to listen, and after a time he began to speak protests against the wrong lives of many who called themselves Christians, and to urge all to repent of sin and turn to God.

Waldo's work.

"The Poor Men of Lyons."

It was not long before the archbishop of Lyons heard of this preaching and forbade it; but Waldo continued his work, and sent forth his followers in all directions to preach the true Gospel everywhere. Soon Waldo and his followers were excommunicated, and the "Poor Men of Lyons," as they called themselves, were labelled heretics, and were compelled to flee from their homes. Some of them joined the Albigenses in southern France, others fled to Switzerland, Spain, and the valleys of Piedmont, while still others, with Waldo their leader, took refuge in Bohemia, where he died in 1197.

After Waldo's death the work still went on, and his followers greatly increased in the south of France, in Germany, in Bohemia, and in Lombardy. Toward the end of the year 1207 a great persecution began under Pope Innocent III. In the south of France whole villages were destroyed, and many of their inhabitants killed. Of those who were so fortunate as to escape, many fled to the Alpine valleys between France and Italy. Here they organized their Church, whose polity was of the Presbyterian order, and stated their doctrines more fully. Especially they emphasized the profound importance of the Word of God. Some of their favorite sayings were: "The Scripture speaks and we ought to believe it"; "Every one ought to believe, for the Gospel has spoken."

The Waldenses in the valleys.

They memorized many passages of Scripture, and there were many among them who could recite whole Gospels. Thus, during the Dark Ages, when the Bible had almost disappeared from homes and churches all over Europe, the Waldenses preserved in their valleys a pure form of the Christian religion, and from these valleys they had begun to send out missionaries even before the time of the Reformation. These missionaries were sent out two by two, an older man and a younger one together, and were expected to be gone about two years before returning home, unless, as too often happened, they were detected and put to death before their mission was ended. These missionaries went throughout all Italy, and even their enemies testified to the success of their work. Dr. Teofilo Gay, in his account of the Waldenses, quotes the following extract from an official report of one of the Inquisitors sent out against them:

Early Waldensian missionaries.

"They can be recognized by their dress, and by their addresses. They are modest and avoid luxury in dress, wearing cloth neither costly nor common. They live of the labor of their hands. They make no treasures, being satisfied with the necessities of life. They are chaste and sober, and do not frequent wine shops or ball rooms, because they take no delight in such vanities. They abstain from anger. In their words they are exact and modest, and they abstain from any gossip or loose speech, as well as from lying. They do not swear, nor even add to their words the expression 'verily' or 'cer-

What their enemies said of them.

tainly.' They translate into vulgar language the Old Testament and the New. I have myself seen and heard a peasant who repeated from memory word for word the whole book of Job, and I have known others who knew perfectly the whole New Testament. It is easier to find among the Waldenses people who can repeat the whole text of the Holy Scriptures than to find among us a doctor who can say three chapters."

From the report of another Inquisitor we learn how these early Waldenses carried on their missionary work.

Their missionary work.

"They would travel," he says, "as pedlers, selling silks and pearls, rings and veils. After a purchase has been made, if the pedler be asked, 'Have you anything else to sell?' he answers, 'I have jewels more precious than these things; I would give them to you if you promise not to betray me to the clergy.' On getting the promise, he says, 'I have a pearl so brilliant that you can learn by it to love God; I have another so splendid that it kindles the love of God,' and so on. Next he quotes such a Scripture passage as this: 'Woe unto you that devour widows' houses!' and when asked to whom these denunciations apply, he replies, 'To the priests and monks.' Then he contrasts the Catholic Church with his own. 'Your doctors are ostentatious in manners and dress; they love the highest seats at table, and desire to be called masters; but our ministers are not such masters. Your priests are unchaste; but each one of us has his wife with whom we live chastely. They fight and kill and burn the poor; we, on the contrary, endure persecution for righteousness' sake.' After some such address, the heretic adds, 'Examine and consider which is the more perfect religion and the purest faith, whether ours or that of the Romish Church.' And thus the hearer being turned from the Catholic faith by such errors, forsakes us."

This work of the Waldensian missionaries is also described in Whittier's beautiful poem, "The Vaudois Teacher."

Persecutions.

But their faithful lives brought upon the Waldenses still more severe persecutions as the years and the centuries went by, though there were occasional intervals when for a few years they were left in peace. From the thirteenth to the sixteenth century the messengers of the Inquisition were sent many times to the Waldensian valleys to extirpate these heretics. No less than thirty-three separate persecutions are recorded in the Waldensian annals, yet, through all the centuries, they remain faithful. Many were burnt alive; some were doomed to the galleys for life; some were murdered in their own homes, and many fled for refuge to the snow-covered mountains.

A Christmas persecution.

On Christmas day, in the year 1400, as the Waldenses were celebrating the birth of our Lord, a great army was seen coming against them, and they fled to the mountains. Many were overtaken and killed; those who reached the summit were obliged to camp there for the night; but the bitter cold was too much for them, and the next morning it was found that more than fifty infants had frozen to death in their mothers' arms. When at last the troops left and the Waldenses returned to their valleys, they found their homes plundered and burnt. Sometimes they made a stand against

their enemies, and sometimes they were able to repulse them; but the intervals of peace were few and far between, and always new armies were sent out against them.

In the sixteenth century the Waldenses joined the movement of the Reformation, which for a time made great progress in Piedmont and in the valleys. In 1655 occurred what is now remembered as "The Piedmontese Easter," the treacherous massacre of the Waldenses in their valleys, by the order of Pope Innocent X. and Duke Charles Emanuel II. of Savoy. On the eve of Palm Sunday, April 17, a hostile army attacked Torre Pellice, and the Waldenses were forced to retreat after fighting bravely for their homes. An army of fifteen thousand men was then sent against them, but the little company of Waldenses in their mountain fastnesses was able to repel them. Then treachery was resorted to, and the Waldensian leaders were invited to meet the enemy at Torre Pellice to discuss terms of a truce. Being anxious for peace, they agreed to the demand that troops should be stationed in the valleys, and before Easter eve there were detachments of the enemy in all the little villages. Early on Saturday morning the signal was given, and a general massacre began. Seven thousand Waldenses were slaughtered on that day, and many were tortured and murdered with the most barbarous cruelty.

"The Piedmontese Easter."

At last the story of their dreadful sufferings reached Protestant Europe, and much indignation was aroused. Cromwell sent a strong letter of protest to Louis XIV., and even threatened the pope that if the persecution were not stopped, his capital would be bombarded, and this led to a peace which lasted thirty years. But again the persecutions began, and though the Waldenses made heroic resistance, it availed them little, and at last in 1686 they were driven out from their homes and their country, and compelled to take refuge in Switzerland. They were welcomed and protected there, but they could not be contented to live in a foreign land, and after three years they determined to return to their beloved valleys, which were "to them a holy land, every peak and cave and glen sacred by some scene of valor or of martyrdom." We give below an account of this journey, which is still celebrated by the Waldenses as "The Glorious Return," condensed from the Story of the Waldenses by Rev. Teofilo Gay, D.D.:

Waldensian exiles.

"It had been decided that they should assemble after sunset on the 15 of August, 1689, near Nyon, on Lake Geneva. Every one did the best he could to secure some supply for the wants of his poor family, which he was to leave in exile, while he went to win back for them the land of their fathers. They must assemble secretly, since the Swiss and German Protestants, who had welcomed and sheltered them, had been pledged not to let them return. Marching by night and sleeping by day,

"The Glorious Return."

they carefully avoided appearing in numerous groups. They met one another without speaking; a significant look sufficed to make them understand one another. They were, moreover, unacquainted with the plan of the expedition, or the place and hour of rendezvous, but at last a little company of nine hundred gathered at the appointed place. It took them a fortnight to walk across Savoy to Piedmont. At one time by night, says Arnaud, their heroic captain and pastor, in his journal, 'we crossed a pass cut out of the rock like a ladder, where twenty men could easily have checked twenty thousand; and then descended by each man sitting or lying on his back, and so sliding down the precipice.' The next day the course lay over a ridge of Mont Blanc, knee-deep in snow, with the rain pouring over their backs. They marched in continual expectation of a bloody action, for they knew that there were fortifications in their way where thirty men might not only have checked but defeated them. But the Eternal, who was ever with them, permitted them to find these fortifications unguarded. On the Piedmontese side of the mountain, behind the mountain that separated them yet from their own valleys, they met a French army sent against them by Louis XIV., and defeated them. When the conflict was ended they all assembled for prayer, and then, although overwhelmed by fatigue, set out at once to climb the mountain which still separated them from their valleys. This had to be done by moonlight. The men were constantly falling asleep on the road, and in spite of every effort to rouse them, eighty men were left behind. At last on September first, with their numbers reduced to seven hundred, they held a solemn consecration service on a hill overlooking Val Luserna — a spot still held specially sacred. There they vowed to die rather than yield, and to be faithful to each other and to God in the effort to reëstablish the religion of their fathers in the valleys."

In this manner they made the journey, under the lead of that stalwart Christian warrior and pastor, the Rev. Henri Arnaud, and in this spirit they set themselves to establish once more their homes and their religion in the land of their fathers.

"Strong in the Lord and in the power of His might."

"Notwithstanding all their hard trials," says their historian, "they never ceased, among the rocks or in the forests, regularly to observe the sacrament of the Supper, and in camp or on the march to unite in prayer to God. And certainly it was God who supported them, for to all appearance nothing but destruction awaited them. With nothing sometimes but a few roots to eat, they endured fatigues which would have required the strength of giants. And in the end ten thousand French and twelve thousand Sardinians were baffled by this handful of heroes, clothed in rags, and subsisting on the fare of anchorites."

But happier days were coming for this brave people. Victor Amadeus of Sardinia broke off his alliance with the French, and offered to the Waldenses peace and restoration to their homes if they would defend the valleys from the French —an offer which they gladly accepted. Their families soon returned to them from Switzerland, and the days of their bloody persecutions were ended, though for many years after this they were obliged to submit to all kinds of unjust edicts and restrictions in their worship. In 1848, Charles Albert, the great-grandfather of the present king of Italy, by his Edict of Emancipation, gave to them freedom to worship God according to their own conscience. The two

Religious freedom.

dates now most gratefully remembered by the Waldenses are the date of "The Glorious Return," in 1689, and that of the Edict of Emancipation in 1848.

When these brave people found themselves at last free to worship God according to their own faith, they began again their missionary work, sending out their ministers through all the land, from Turin to Sicily, and from that day to this they have kept alive a pure form of the Christian faith in Italy.

The present work of the Waldenses.

The Waldensian Church has to-day seventeen parishes in the Waldensian valleys, at Pinerolo, and at Turin. They have forty-four settled congregations, and sixty-five missionary stations in all parts of Italy, which they look upon as their Home Missionary field. They have also a strong theological seminary in Florence, which is sending forth every year new ministers and missionaries. Their foreign missionaries have organized no less than seven churches among the Italians who have emigrated to the two Americas, as well as some among Waldensian colonists in Germany. They have under their care fifty-six day schools, with nearly three thousand pupils, and fifty-four Sabbath-schools, with an attendance of nearly four thousand. As they themselves have not the means to carry on all the missionary work which awaits them, they ask for aid from Christians of other lands who would like to help them in the work of evangel-

izing Italy, and they present these four reasons why their work should be supported:

Reasons for helping the Waldensian work.

"1. Because Romanism is doing so much mischief in our own country, and it is important that the evil should be met at the fountain-head in Rome by the Gospel, which is the power of God unto Salvation, to every one that believeth.

"2. Because the Waldensian Church, being the Ancient Evangelical Church of Italy, has been preserved by God and prepared for this special mission, and He appears so clearly to have put His seal on their work.

"3. Because their Evangelists — being natives of Italy, and also men of piety and sound doctrine — are peculiarly fitted for the work.

"4. Because the Waldensian Church, although rich in men, is wholly destitute of pecuniary means, and therefore appeals for help, without which the work cannot be carried on."

The Italian Free Church.

The Italian Free Church has also done a good work for Italy in the past, and has trained in the faith many who had left Romanism and were looking for a purer and more reasonable religion. The work of this Church has, however, of late, been merged in the work of other denominations, chiefly that of the Methodists and the Waldenses.

Little Italy

Italians in America.

Before leaving the subject of the Waldensian work, we may well give a little thought to the work they are doing for us in America. So many Italians have settled in our large cities, that

already there is one "Little Italy" in New York, another in Boston, and others in many of our large cities. It is estimated that there are now more than four hundred thousand in New York City alone; Philadelphia has one hundred and twenty-three thousand, and Boston, forty thousand.

Many of these Italians go back to Italy after a few years in this country: some to remain and spend in their own land the money they have earned here, and others to come back again with their wives and children and make their homes among us. Though these people have come to us from a Catholic country, yet many of them have forsaken their own Church, and, unless we teach them something better, are in danger of having no religion at all. The love of Christ constrains us to lead these people to a pure Christian faith.

Our Home Missionary work for Italians.

The Home Missionary Societies of all our leading denominations are already providing places of worship, and missionaries to labor among them. As an example of what is being done, a recent writer on this subject says, "The Italian Church in Broome St. Tabernacle, Presbyterian, New York City, is probably the mother of fourteen Italian missions in the United States and two in Italy." Such facts as this show how Home and Foreign Missions supplement each other, and the need of helping the Protestant work in Italy, if only for the

sake of our own country, which will surely feel the reflex influence of such work. In fact, it has already become plain that the work for Italians in this country can be done much better by consecrated educated Italians; and though some effort has been made by Presbyterians and Baptists, and by such institutions as the American International College at Springfield, Mass., to train up Italian leaders for this work, yet much of it has been done, and must be done, by those who have already been educated and trained for such work in Italy. Some such men have already been brought to America for this purpose, and a number of consecrated Waldensian pastors, members of that Church which has for so many centuries suffered for the faith, are already doing good work in our own country for the coming Italian citizens of these United States.

Waldensian pastors in America.

The Methodist Episcopal Church

The Methodist Church began work in Italy in 1871, under Dr. Leroy Vernon, at first in Bologna and Modena, and later in Ravenna, Florence, and other Italian cities. In 1873 a beginning was made in Rome, in a small hall near the old Roman Forum, not far from the Mamertine Prison, where tradition says that St. Paul was imprisoned. There was at first much opposition and some persecution, but Dr.

Beginning.

Vernon persisted; other workers were soon raised up, and the work began to grow.

Work of the Woman's Board.

In 1877 the Woman's Foreign Missionary Society decided to begin a work for women in Italy, and before long six Bible women were at work under the supervision of Mrs. Vernon; later Miss Emma Hall was sent out from America to do evangelistic work. She directed the Bible women in their work, and visited the homes with them, prepared lesson helps for the Italian paper published by the mission, and held meetings with the women. When the way seemed open for it, in 1888, a home and orphanage were established, which later developed into the Girls' Home School, with a fine building which had once been a nunnery, at the west end of the city. In this school the Bible is used as a text-book and forms a part of the daily school work. Besides their regular studies, the girls are also taught sewing, cooking, and other industrial work. At the last World's Sunday-school Convention, in Rome, one of the addresses of welcome was given by

Miss Italia Garibaldi.

Miss Italia Garibaldi, a granddaughter of the "Hero of the Red Shirt," a former pupil in this school, and a beautiful example of what the school has done for many of the daughters of Italy. Miss Garibaldi is now in charge of the school.

All visitors to Rome should see the beautiful Crandon Hall established by Miss M. Ella

Vickery in 1895. It is situated on Via Veneto, just opposite the palace of Margherita, the Queen Mother. Over the front entrance one may read the letters W. F. M. S., and within its walls may be seen many bright, winsome Italian girls, many of them daughters of prominent liberals in government circles who are enjoying the privileges and opportunities which this school offers. Three or four hundred of these young girls gather here from year to year and receive a careful training in the things which belong to the kingdom, as well as a secular education of a high grade. It is interesting to learn that twelve of the faculty of this institution have chosen Christian education as a life work, and are members of the Italian Methodist Episcopal Church, while five belong to the Waldensian Church. The boarding pupils are required to attend morning and evening prayers, Bible classes, and Sabbath services, in an evangelical church, while the day pupils attend chapel and join in the Lord's Prayer. Already many earnest Christian workers have gone forth from this school, which is becoming more and more a power for good, not only in Rome but in other parts of Italy.

Methodist work in Rome.

The work of this board has now spread to all parts of Italy. The latest report tells of three missionaries and their wives in Rome, and five single ladies. There is also in that city a boys' college, a theological school, and a publishing

house under the care of the general board, and the Isabella Crèche under the Woman's Society.

There is an Industrial Institute in Venice, and there are churches and Sunday-schools and day schools under the care of Italian pastors in Genoa, Milan, Naples, Pisa, Turin, Bologna, Florence, Pistoia, Venice, and many other cities. Bishop Burt has the general supervision of the whole work. A recent writer, in speaking of this work, after describing the churches, some of them handsome buildings, in many parts of Italy and Sicily, says:

Mission buildings.

"Our position in Rome, however, is that which of necessity gives prestige and assurance to our work in Italy. Our plant in this capital centre, by its appearance and appointments, makes it clear to the impressible and observing Italians that we are among them to stay, and stay, too, to busy ourselves for their betterment, with a steadily increasing aggressiveness. Dr. Burt, with a statesman's forethought, saw that a people whose religious history had for centuries been associated with buildings of imposing proportions and architectural beauty, must be allowed to suffer no revulsion of feeling when they come to gaze upon the structure in which the headquarters of our administration is housed. And so his initial and successful efforts were directed toward the erection of an edifice both commanding and attractive, upon one of the most conspicuous and strategic corners in the city. The lot is one hundred and fifty-five feet deep, with a front of ninety-three feet upon the Via Venti Settembre. This is, in some respects, the most important street of the city, running along the ridge of the Quirinal Hill. On it are the principal department buildings of the government, and also the Royal Palace. Through it the

Italians came when they entered Rome, September 20, 1870, thus taking possession of the Papal States. Upon this thoroughfare, adjoining the headquarters of the War Department, stands our mission building, tall and massive, holding its own in proportion and elegance with the architectural triumphs all about it — a building of which every Protestant who sees it is justly proud."

Speaking of the work of Crandon Hall, this same writer says:

Italian testimony to the work.

"All about this institution are the rival schools of the nuns, offering better accommodations and at lower prices; calumny, too, of all sorts, has not been sparing. And yet further, the Jesuits have organized a society with the blessing of the pope, and with special indulgences granted to the zealous who will work for the destruction of Crandon Hall. But all to no purpose; the college has gained in every way, and never were its prospects brighter. The officials of the government of Italy have not hesitated to express their hearty approval of its plan and work, as a school where their daughters might receive the highest culture and be taught the principles of religion, without absorbing that hatred of New Italy so artfully instilled into their hearts by nuns, embittered by the overthrow of the papal power."

This board has mission stations in forty cities and towns of Italy, with forty-six Italian pastors, seventy Italian teachers, forty-six Sabbath-schools, and a large church membership.

The Southern Baptist Convention

Baptist work in northern

The Southern Baptists are also doing a good work in Italy, with two missionaries and their wives located in Rome to direct the work, and

and southern Italy.

with many preaching places both in northern and southern Italy. In northern Italy their Italian preachers and helpers may be found in San Remo, Genoa, Milan, Venice, Ferrara, Florence, Rome, and other cities; in the South Italian Mission the work is carried on in Bari, Boscotrecase, Gravina, Naples; in Messina, Noto, and Palermo in Sicily; and in Cagliari and Iglesias in Sardinia. There is also one church in Tunis, North Africa, under the care of this mission. In their last report a missionary writes:

South Italian Baptist Association.

"The South Italian Association was organized and held its first session at Naples in November. It proved to be a great success, and the brethren entered into its labors with much enthusiasm and joy. The most prominent feature of the meeting was the desire on the part of all to make some progress towards self-support, which, owing to the poverty of the churches and the time-honored habits of the people, has made little advance hitherto. At least a start has been made. At Matera the church, with the help of its pastor, built a house of worship during the summer, most of which has been paid for at great sacrifice. This worthy example will doubtless stimulate others to follow wherever it may be possible. Decided and advanced ground was taken regarding the development of Sunday-schools, colportage work, women's work in the church, socialism, primary education, and alcoholic drinks.

"As usual, more improvement is visible in some fields; while in others no advance has been made, and in still a few others a loss of membership has been registered. This is due, as usual, to emigration (mostly to America), which continually robs us of our yearly gains."

An important feature of the work in the South Italian Mission is the theological seminary, where efficient instructors are training men for the Christian ministry. *Il Testimonio*, the paper published by the Baptist Union of Italy, is issued twice a month, and much colportage work is done.

North Italian Baptist Mission.

A few words from the last report of Mr. Gill, of the North Italian Mission, will give a glimpse of the progress and the problems there. He speaks especially of the need of good church buildings:

"If we continue to rent (and not buy or build) halls as we have been doing, we need not expect to make much impression on the Italian people. The property question is more important to our Italian mission than to any other of our fields, for architecture means more to Italians than to other peoples. Italy has taught the world architecture in its places of worship. We cannot appear indifferent to that which is so vital to them. . . . New and beautiful halls have been procured for Florence, Ferrara, and San Remo, and the halls at Rome and Venice have been improved."

A Few Facts and Figures

North Italian Baptist Mission, 1872–1908:
12 churches; 26 mission stations; 14 Italian helpers; 248 church members.
South Italian Baptist Mission:
14 churches; 403 church members.
Sicily:
3 churches; 76 church members.
Sardinia:
2 churches; 43 church members.

Wesleyan Methodists.

The Wesleyan Methodists are also doing a good work in Italy, and especially in the educational line are showing a brotherly spirit of coöperation with the American Methodists. This board began work in 1861, though it was not able to enter Rome until 1871. The work includes churches and Sunday-schools and day schools in most of the large cities of Italy, and also much evangelistic work among Italian soldiers.

English Baptists.

The English Baptist Mission is also carrying a pure Gospel to the Italian people, and works in brotherly sympathy and harmony and coöperation with the American Baptists.

The Young Men's Christian Association is active in some of the large cities of Italy, and the Salvation Army with its militant "lads" and "lassies" carries on an aggressive work in many sections.

There are at least fourteen Christian Endeavor Societies, one of the most active and flourishing being found in connection with the Waldensian Church in Torre Pellice, where, under the guidance of the pastor, Dr. C. A. Tron, a commodious building has been erected by the society, in which to carry on its meetings and other church work.

TRAVELLERS' GUIDE TO MISSIONS IN ITALY

The Waldensian Church.

Headquarters at Torre Pellice, in the Waldensian valleys, two hours from Turin. Rev. C. A. Tron, D.D., pastor of the Waldensian Church, speaks English and is always ready to give information in regard to the work. Pension Bel-Air, Villa Olanda, is a very pleasant and comfortable little hotel, picturesquely situated, and reasonable in price. A week might be spent in the valleys very pleasantly and profitably.

The Waldensian Church has its missionary headquarters at Rome, 106 Via Nazionale, a theological seminary in Florence, and Italian churches in most of the cities of Italy. The large Waldensian Church in Turin is not far from the Central Railway Station.

The American Methodist Episcopal Church.

This church has a large work in Rome, with its headquarters on Via Venti Settembre, and the Methodist Church in Rome holds English services every Sunday to which all English and American visitors are invited. This denomination has also Italian churches under its care in most of the large cities of Italy, from Turin to Naples and Sicily.

The Southern Baptists.

Headquarters in Rome, and missions in many cities of Italy, Sicily, and Sardinia.

The English Wesleyan Missions.

Headquarters in Rome. For information, address Rev. G. Cervi, 18 Via Vittoria Colonna.

English Baptist Missions.

Headquarters 35 Piazza Lucena, Rome.

TOPICS FOR FURTHER STUDY

Monks who have helped the religious life of Italy. (Savonarola, Fra Angelico, and others.)

The Influence of Christian Art.

Lives of the Saints. (St. Francis, St. Catherine of Sienna, etc.)

Life of Savonarola.

Story of the Waldenses in the fourteenth and fifteenth centuries.

The Great Ecumenical Councils and what they have done for the Church.

Influence of the Crusades upon Italy.

Since many of the members of the missionary societies are also members of Women's Clubs, it has been thought that some of these clubs might like to take up for their winter's study topics allied to those used in our mission study, taking up phases of life, or special epochs in the histories of the countries studied, that cannot be treated in the missionary meetings. Such clubs may like to use some of the topics suggested above.

Neighborhood reading circles might also be formed, where ladies might take their own sewing, and, reading aloud in turn, might take up some such reading course as suggested below.

FOR READING CIRCLES

"Romola," by George Eliot.

"Makers of Florence," by Mrs. Oliphant.

"The Cloister and the Hearth," by Charles Reade.

"In His Name," by Edward Everett Hale.

"Makers of Venice," by Mrs. Oliphant.

"The Waldenses, Their Home and History," by Rev. James Gibson, D.D.

"Italian Journeys," Howells.

"The Trailers," by Ruth Little Mason.

"Cuore," De Amicis.
"Casa Guidi Windows," Mrs. Browning.

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"Makers of Modern Italy," J. Mariott.
"The Roman Catholic Church in Italy," Rev. Alexander Robertson, D.D.
"Italy, Her People and Their Story," Augusta Hale Gifford.
"The Waldenses, Their Rise, Struggles, Persecutions, and Triumphs," Teofilo Gay, D.D.K.I.G.
"The Israel of the Alps," Muston.

SELECTIONS FROM "THE ROMAN CATHOLIC CHURCH IN ITALY"

By Dr. Alexander Robertson of Venice

The Pope's Claims.

His claim to be "universal pope and universal king" rests, in the first place, on the decree of Phocas, emperor of Constantinople from 602–10, who was a groom, and who attained to the imperial throne by the murder of the Emperor Mauritius, the empress, their five sons, and many of the adherents of his throne, and who on his accession received the warm congratulations of Pope Gregory the Great. The papal claim rests, in the second place, on the fictitious "donation of Constantine," and the false decretals published in the eighth century. . . . The boasted "historic continuity" of the papal succession is as much a figment as the "false and obsolete title that still sanctifies his reign." I have before me Platina's "Lives of the Popes," and several other "Lives," but the lists of popes in no two of them agree. What is common to all is a breakage of the papal succession by a schism. This occurs in almost every century. At such times there existed two, sometimes three, and occasionally even four

popes, as was the case when the Ecumenical Council of Constance was sitting (1414–18), which deposed Benedict XIII., Gregory XII., Alexander V., who had once been a beggar, and John XXIII., who had been a pirate, and elected Martin V. During such contests each pope claimed to be the only true one, and, not content with that, roundly abused his rivals, as antichrist, and men of wicked lives, "snarling at each other," as Wycliffe says, "like dogs over a bone." Which of these quarrelling men were popes, and which were antipopes, is a matter of opinion. The popes of one historic list are the antipopes of another.

The Prisoner of the Vatican.

If the Vatican is a prison, the door is locked from the inside, and the pope keeps the key. It is a very luxurious prison, with its eleven thousand rooms, its museums, its libraries and galleries with their priceless treasures, and with its extensive gardens and grounds. It is a palace of delights. . . . The pope has got his little army of some six hundred gayly dressed Swiss, he has got his private post and telegraph arrangements, he has got ambassadors accredited to him from foreign Catholic powers, and he has got the Vatican. Pio Nono used jokingly to say, "The Vatican with its eleven thousand rooms is too small for me; I stifle in them; I must go out to my gardens, and to my summer shooting box, Villa Castel Gondolfo." When the present pope has a similar feeling, he is free to do the same.

Via Venti Settembre.

One cannot visit Rome, and walk up the broad street called the Street of the Twentieth of September and pass out by the old historic gateway of Porta Pia, and see the monuments erected to "Victory," to "Roma Redenta," and read the words, "When to universal right, twice, Rome-like, asserted, the fates added the free conscience

of humanity, by this breach Italy reëntered Rome," and the names of the Italians who fell storming that breach in the wall, cut in the granite rock, without feeling that Italy regards this triumph as the greatest in the annals of her history. Nor can any one be in any spot on the peninsula, even in the remotest and obscurest of its country hamlets, on the 20th of September, the anniversary of that breach and conquest, and destruction of papal sovereignty, without feeling that that date is held to be the most glorious, the most joyous, and the most sacred in the national calendar. It is a national holiday, when the tri-color floats from every public building, and from many a private dwelling-house, and when patriotic speeches ring from the Alps to Sicily, throughout the length and breadth of the land.

From an old Roman Catholic Prayer Book, said to be still in use in some parts of Italy:[1]

"O Lady, how are they increased that trouble me!

Give ear to my words, O Lady! and turn not away from me the beauty of thy countenance.

I will praise thee, O Lady, with my whole heart, I will tell forth to the people thy praise and thy glory.

How long, O Lady, wilt thou forget me!

Preserve me, O Lady, because I hoped in thee.

The heavens declare the glory of the Virgin Mary, and the fragrance of thy ointments is dispersed among the people.

Praise waiteth for thee, O our Lady, in Zion.

O come, let us sing unto our Lady, let us rejoice in the Virgin our Saviour. Let us come before her presence with thanksgiving, and make a joyful noise unto her with psalms. O come, let us worship and fall down before her."

[1] Quoted by Robertson, in his "Roman Catholic Church in Italy."

A Prayer to the Virgin (from the Manual of Indulgences):

"I adore you, O great Queen, I thank you for all the grace you have given me till now, especially for having liberated me from hell, many a time merited by me. I love you, most lovely Lady, and for the love that I bear you I promise to be willing always to serve you, and to do all I can in order to get others to love you too. I place in you all my hope, all my salvation; accept me as your servant, and gather me under your mantle, Mother of Mercy!"

INFLUENCE OF SAVONAROLA

By Augusta Hale Gifford

"Girolamo Savonarola began to preach in 1489, and so great was the desire to hear him that women and children would rise in the night to gain their places. They came with the same rejoicing to listen to his sermons with which they would go forth to a wedding or to a play, making no account of standing on cold marble pavements in the chill of winter. Savonarola thundered in awful tones against the vices of society and the sins of the people, and foretold the terrible punishment which awaited such a course of life. The Florentines were held spellbound by the simple eloquence of a preacher who scorned 'all tradition of oratory and literary style,' and swept everything before him by his earnestness and warmth of feeling. In looking upon his glowing countenance, the imagination of all was kindled. Some believed that they saw an angel on either side of him as he preached; and others thought the Madonna herself stood above him in glory, blessing him with uplifted hands while he pronounced a benediction on the multitude. . . .

"For several years after the death of Lorenzo de' Medici, Savonarola was the real ruler of Florence, and at the time of the French invasion determined the politics of the city, and with the aid of Piero Capponi guided the State through the critical period. He relieved the starving populace within the walls, opened shops for the unemployed, reduced the taxes, and administered justice in every possible way, at the same time exhorting all men to put their trust in God. The laws and edicts of this period are said to read like paraphrases of Savonarola's sermons. He warded off a revolution, not only by keeping the people quiet, but by frightening the king of France with prophecies, so that the latter left the city free from his depredations. The Great Council which followed, giving the people their rights, was also the work of Savonarola.

"After the fall of the Medici, the Florentines, influenced by Savonarola's teachings, abjured their vanities and follies, leading a life of humility and repentance. Hymns and psalms rang in the streets, in place of loud songs which had so recently been heard, while men and women dressed with puritan simplicity, and husbands and wives even quitted their homes for life in convents; for Savonarola's reign is said to have been 'a kind of heavenly despotism, short but far-reaching in its influence.'"

MILTON'S SONNET

ON THE SLAUGHTER OF THE WALDENSIANS IN 1655, CALLED "THE PIEDMONTESE EASTER"

"Avenge! O Lord, Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold!
Even them who kept Thy truth, so pure of old,
When all our fathers worshipped stocks and stones.
Forget not! In Thy book record their groans;
Who were Thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks. Their moans —
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who, having learned Thy way,
Early may fly the Babylonian woe!"

IMPORTANT DATES IN THE HISTORY OF FRANCE

ANCIENT GAUL. 600 B.C.–486 A.D.

600 B.C. Marseilles founded by Greeks.
154. Marseilles asks help of Rome.
About 50 B.C. Cæsar in Gaul.
160 A.D. First missionaries in France. Christian settlement in Lyons.
251. Church of northern France founded at Paris by St. Denis.
407. German settlements in Gaul.
451. Battle of Chalons. Attila and the Huns defeated.

GERMAN GAUL. 481–987.

496. Clovis accepts Christianity. France becomes a Catholic country.
Sixth Century. Benedictine monks established in France.
732. Battle of Tours won by Charles Martel. Europe saved to Christianity.
800. Charlemagne crowned emperor at Rome.
911. Rollo baptized. Normandy founded.

FEUDAL FRANCE. 987–1494.

987–996. Hugh Capet, founder of Capetian line.
996–1031. Robert the Pious.
1041. The Truce of God.
1208. Crusade against the Albigenses lasting 35 years.
1226–1270. St. Louis (Louis IX.).
1309. Pope Clement V. in Avignon. Beginning of "Babylonian Captivity."

PERIOD OF THE ITALIAN WARS. 1494–1559.

1494. Invasion of Italy by Charles VIII.
1515–1547. Persecution of Huguenots in France.

1559. Treaty of Cateau-Cambresis. The "Unfortunate Peace."

Period of the Civil and Religious Wars. 1559–1598.

1560. Conspiracy of Amboise. The Huguenot party.
1572. Massacre of St. Bartholomew.
1593. Henry of Navarre gives up the Huguenot faith and becomes a Catholic.
1594. Henry of Navarre crowned king of France.
1598. Edict of Nantes, giving liberty of worship to the Huguenots.

The Absolute Monarchy. 1598–1789.

1627. Overthrow of the Huguenots.
1643–1715. Louis XIV.
1685. Revocation of Edict of Nantes. Persecution of Huguenots.
1715–1774. Louis XV.
1774–1789. Louis XVI.

Revolutionary France. 1789–1909.

1789–1814. The Revolution. Abolition of Monarchy — Reign of Terror — the Directory — the Consulate — the Empire.
1814–1830. The Restoration, including "The Hundred Days."
1830–1848. House of Orleans.
1848. Revolution. The Second Republic established with Louis Napoleon as president.
1852–1870. The Second Empire, with Napoleon III. as emperor.
1870–1871. Franco-Prussian War.
1871–1909. The Third Republic.
1892. The Panama Scandal.
1894. The Dreyfus Case.
1907. Separation of Church and State.

BELGIUM
ENGLISH CHANNEL
CALAIS
DESVRES
LILLE
ROUBAIX
TOURCOING
LOURCHES
Somme
AMIENS
ST. QUENTIN
Aisne
Seine
ROUEN
Oise
Marne
PARIS
LAGNY
GERMANY
NEMOURS
Seine
Yonne
ST. NAZAIRE
Loire
NANTES
Vienne
Saône
SWITZERLAND
LA ROCHELLE
COGNAC
LIMOGES
ROCHEFORT
BAY of BISCAY
ST. YRIEIX
ST. ETIENNE
ITALY
Dordogne
Rhône
Garonne
NICE
GRASSE
MARSEILLES
AJACCIO
SCALE OF MILES
0 50 100
MEDITERRANEAN SEA
SPAIN

FRANCE

CHAPTER II

THE GOSPEL IN FRANCE

I. The Story of France

From the Earliest Accounts to the Accession of Clovis, 481 A.D.

LOOKING backward across the centuries to the days before history was written, we see all Europe overspread by a fierce, bold, warrior people, called in general Celts, who kept together in clans, each clan with a chief of its own. The Gauls were among the wildest and fiercest of these tribes who, after much wandering in central Europe, had settled in the country between the Rhine, the Rhone, the Alps, and the Pyrenees. They were a pagan people, worshipping the stars, the ocean, and the winds. Their priests were Druids, who possessed what knowledge and science there was in the land, passing it down from one to another by word of mouth. The Gauls.

As early 600 B.C. Phœnicians and Greeks settled on the Mediterranean shores of Gaul, and built Marseilles, Nice, and other cities, with marble temples to their gods, and pillars and statues and beautiful gardens. When in later

years their fierce, warlike neighbors, the Gauls, disturbed their peace, they appealed to the Romans for help (134 B.C.), and this marks the first epoch in the history of France.

Gaul becomes a Roman province.

The Romans conquered the Gauls, and built cities of their own in that part of the country now known as Provence, calling it "The Province." Later (50 B.C.) came Julius Cæsar with his conquering legions, and after many fierce battles took possession of the entire country, and for about 450 years Gaul was a Roman province governed by Roman laws.

The first missionaries in Gaul.

Since the province was not very far from Rome, it was not long before the apostles began to send missionaries into Gaul, who made many converts. There is a legend that Lazarus and Mary went thither, though this is hardly probable. We know, however, that Trophimus was the first bishop of Arles, and some have believed that he was that Ephesian who was with St. Paul in Jerusalem when he was arrested. The first bishop of Lyons was Pothinus, who had been taught by St. John. In the year 177 A.D. began the great persecution under Marcus Aurelius, and when it was ended the bones of the martyrs were collected, we are told, and a church built over them, where now stands the cathedral of Lyons. Through the teachings of Irenæus, who succeeded Pothinus, and through his writings and his holy life, many people in Lyons became Christians;

but in the year 202 began another great persecution by order of the Emperor Severus, and Irenæus was among the martyrs.

St. Denis, 272 A.D.

There were as yet no Christians in northern Gaul, and a bishop named Dionysius was sent to instruct a tribe called the Parisii who lived on the banks of the Seine. In the year 272 he was beheaded on a hill which is still known as Montmartre (The Martyr's Mount); he was the founder of the Church of northern France, and is still honored in Paris as St. Denis.

Under the Emperor Constantine the Church of Gaul flourished. Gallic bishops were at the great Nicene Council in Asia Minor, and many beautiful hymns for Christian worship were written by Gauls. Little by little they were becoming Christianized and civilized. Cities were built; schools and colleges were founded; roads were built connecting all parts of the country, and many churches were established.

St. Martin of Tours, 371 A.D.

It was about this time that the first monastery in Gaul was founded by St. Martin, as he is now known. He had been a soldier, but after he became a Christian he left the army to devote himself to a religious life, and in 371 was elected bishop of Tours. He was determined to root out paganism from the land, and though he tried to do it as a soldier, sometimes by force of arms, yet on the whole his influence was good. He founded the monastery of Marmoutier (St.

Martin's Monastery), and from this spot he and his monks went forth to teach the pagans in the far west, who were still living as their forefathers had done. Martin did for them what no one else had been able to do — he taught them to become stanch Christians. Though he himself was a Roman soldier, yet he showed to the people around him that a soldier might also have the gentler virtues of the Christian. He died in his monastery at Marmoutier, leaving so many Christians in Gaul that it might fairly be called a Christian land.

German Gaul, 481–752

Germans in Gaul.

The second great epoch in the history of France was its conquest by the Germans. The fall of the Roman Empire left the Gauls at the mercy of the fierce German tribes, which came sweeping down upon them, — Visigoths, Burgundians, and Franks, — and settled in different parts of the country. Then came the invasion of Attila with his fierce Huns, and the great battle of Chalons was fought, ending in the triumph of the Gauls. St. Genevieve, the patron saint of Paris, a holy woman whose life was wholly devoted to the service of God, is honored as having saved the city from the Huns by her prayers and her wise counsels.

Conversion of Clovis.

The Franks under their chief, Clovis, soon overpowered the other German tribes, and Clo-

vis established his capital in Paris, and founded the kingdom of the Franks, from whom came the name of France. Through the influence of his Christian wife, Clovis became interested in the Christian religion, and when, in time of battle, he found himself in great danger, he cried aloud: "Christ, whom Clotilda calls the true God, I have called on my own gods and they help me not! Send help, and I will own thy name!" He was victorious, and soon after was baptized, accepting the Catholic form of Christianity, which he made the state religion.

"They were thus brought at the beginning of their history," says a recent historian, "into alliance with the Church which was to be, besides themselves, the other great force of the future. Indeed, this conversion of the Franks largely determined the future of the Church, and kept in power the strongest influence which was at work for European unity and for a higher civilization."

Battle of Tours.

For two hundred and seventeen years the descendants of Clovis reigned in France, and then the power was seized by Pepin, Mayor of the Palace. It was under his son Charles that the great battle of Tours was fought, which checked the advance of the Saracens and settled once for all the question whether Europe should be Mohammedan or Christian. It was for his valor in "hammering" the Saracens in that battle that Charles gained the title of Martel (the Hammer).

With Pepin the Short, son of Charles Martel,

Charlemagne.

the Carlovingian line of kings began, which lasted two hundred and thirty-five years; but the only ruler of much power and influence was Charlemagne, the son of Pepin. He extended his kingdom from the German Ocean to the Adriatic, and was crowned emperor by the pope in the year 800. He founded libraries and schools, and engaged the learned Anglo-Saxon Alcuin as teacher for the royal family. Shortly before he died he revised a portion of the Scriptures; he also wrote several hymns, among them "Veni Creator Spiritus." He built a great cathedral at Aix and collected there from Italy the best singers of church music. He died in the year 814, in his seventy-first year, and was buried at Aix, sitting upright and crowned, with his sword by his side and a copy of the Gospels in his hand.

Hugh Capet.

His successors were men of little influence, who left the kingdom worse than they found it. Then came the invasion of the Northmen, or Normans, under Rollo, who embraced Christianity and was baptized under the name of Robert. He made great gifts to the Church, and established wise laws, making Normandy the happiest part of the country. The counts of Paris having now attained great power, Hugh Capet, son of Hugh the Great, was elected king and became the founder of the Capetian line.

Feudal France, 987–1494

With Hugh Capet it may be said that French history really begins, though France was then a very small kingdom. The country, moreover, was all broken up into little separate realms ruled over by the feudal barons, and Hugh Capet himself had little real power. But though he did little except to found this line of kings, yet it was the monarchy that he began, and the persistent efforts of his successors to weaken the power of the feudal barons and form a new and united France that saved the nation. A modern historian,[1] in speaking of the results achieved by these kings, says :

Beginning of French history.

"There is no modern nation which owes so heavy a debt of gratitude to its ancient line of kings as the French. France as it exists to-day and has existed through all modern history, with all its glorious achievements, is their creation, and that of no one else. The great task which was before them at the beginning of their history was to unite the feudal fragments of a nation, which were virtually independent states, and which were steadily growing farther away from one another in language, in law, in habits and feelings, to unite, or we may say, as the French language does, to reunite them under one government and into a real nation, with a common language and a national enthusiasm. This great task they successfully performed."

What France owes to her kings.

France, though nominally a Christian country, was at this time in a bad condition both

Political and religious conditions.

[1] Professor G. B. Adams of Yale College.

politically and religiously. A large part of the country was occupied by Gauls, who spoke a broken form of Latin; in the south were the Romans, who talked a better form of Latin; in Normandy the people were learning to talk nothing but French. All over France there were turbulence and cruelty; the Church had become demoralized, and the bishops seemed to care only for riches and power; in the monasteries there were laziness and greediness, if not worse.

As the year 1000 drew near it was generally believed that the end of the world was at hand, and all other interests were suspended while people waited for the end. Many gladly gave all their lands and money to the Church; men forsook their trades, lands were left uncultivated, and famine destroyed whole populations. As the year 1000 drew to a close, better feelings prevailed. To check the violence and cruelty which still existed, the Church proclaimed "the Truce of God," which made it a crime to shed blood "from the setting of the sun on Friday until its rising on Monday morn." Beautiful cathedrals were built, life in the monasteries improved. Robert the Pious (996–1031) was one of the most religious men in the kingdom, often singing with the monks at St. Denis hymns which he himself had written and set to music.

"The Truce of God."

During the twelfth and thirteenth centuries

occurred the crusades, which, though failing in their main object, were of value in other ways, bringing the western nations together in mutual sympathy, giving men new knowledge of the arts and sciences, and weakening the power of the feudal barons by the sale of many feudal properties ; the earnest preaching of Peter the Hermit, St. Bernard, and others must also have had its influence on the Christian life of the time. The crusades.

In the thirteenth century occurred the crusade against the Albigenses, so called from the city of Albi where many of them lived. We do not know to-day just what was the belief of these people, since no accounts of their creed have been preserved except those written by their enemies in the Roman Church. A modern historian[1] says of them:

"Though they were reduced to the indignity of having the record of their faith and self-devotion transmitted to posterity only in the hostile chronicles of Roman ecclesiastics, yet even partisan animosity has not robbed the world of the edifying spectacle of a large number of men and women, of a quiet and peaceable disposition, persistently and fearlessly protesting, through a long series of years, against the worship of saints and images, resisting the innovations of a corrupt Church, and adhering with constancy to a simple ritual unencumbered with superstitious observances. Careful investigation established the fact that the Holy Scriptures were read and accepted, and that the precepts there inculcated were adorned by The Albigenses.

[1] "History of the Rise of the Huguenots," by H. M. Baird.

lives so pure and exemplary as to evoke an involuntary expression of admiration from bitter opponents.

"There is little doubt that strange doctrinal errors found a foothold in parts, at least, of the extensive territory in southern France occupied by the Albigenses. Oriental dualism, or Manichæism, not improbably disfigured the creed of portions of the sect; while the belief of others scarcely differed from that of the less numerous Waldenses of Provence, or their brethren in the valleys of Piedmont. But, whatever may be the truth on this much contested point, the remarkable spread of the Albigenses during the latter part of the twelfth century must be regarded as strongly marking the revolt of the French mind, especially in the more impetuous south, against the priestly absolutism that crushed all freedom of religious thought, and equally against a Church tolerating the most flagrant abuses. Nor can the historian who desires to trace the more remote consequences of important moral movements fail to notice the singular fact that the soil watered by Albigensian blood at the beginning of the thirteenth century was precisely that in which the seed sown by the reformers three hundred years later sprang up most rapidly, and bore the most abundant harvest."

The Albigenses exterminated.

Whatever their doctrines were, there can be no doubt that it was their opposition to, and protests against, the errors of the Roman Church that moved Innocent III. to attempt to crush out this heresy by proclaiming a crusade against them. For many years the cruel persecution lasted, until the province of Languedoc, where these people lived, was destroyed, and the beautiful Provençal language was heard no more. From this time until the

beginning of the Reformation all open protests against the errors of the Church ceased.

Preparing for the Reformation.

As the long years went by feudalism gradually weakened, and the power of the monarchy grew stronger; though there was still much violence and cruelty, yet the nation was growing more compact and strong, and preparing to take its place among the great powers. Though there was now no open protest against the Church, yet there were many in the land who longed for a purer faith, and who, here and there, helped by their words and lives to prepare the way for the truth which the reformers were to preach.

Italian Wars and Civil and Religious Wars, 1494–1598

For a period of more than a hundred years France was now involved in war,—at first with Italy, for France was one of the nations that claimed possessions in that country. During these wars some of the cities of Italy were taken and retaken several times, and pictures of priceless value, which had survived many heathen invasions, were destroyed by these Christian armies.

John Calvin.

But now the spirit of the Reformation began to be felt in France. The leader was John Calvin, whose teachings were even more of a departure from the Roman Catholic Church

than those of Luther. When at last he was obliged to flee from persecution, he took refuge in Basle, where he published his "Institutes of the Christian Religion." In this book he had carefully written out a statement of the belief of those who were even then being persecuted in France for their religious views. This book was widely circulated among the reformers all over Europe, and Calvin became an influential leader among them. His doctrines were accepted by Marguerite, Queen of Navarre, and by many of the French nobles; and his followers, who were now called Huguenots, became very numerous.

When Francis II. began to reign at the age of sixteen, the real power was held by the Duke of Guise and Cardinal Lorraine. This aroused the indignation of the Prince of Condé, the Admiral Coligny, and others, who arrayed themselves on the side of the Protestants, in opposition to the Guises, and a war which was partly religious and partly political broke out between them, lasting for many years. Charles IX., who succeeded to the throne at the age of ten, was largely under the influence of his mother, Catherine de' Medici, and it was at her instigation that, in 1572, he signed the order for the dreadful massacre of St. Bartholomew, in which, it is said, thirty thousand Huguenots perished. Catherine had hoped that she might thus exterminate the Huguenots and terminate the wars;

Massacre of St. Bartholomew.

but a new war soon broke out, which was waged with greater fury than before, in the course of which the Duke of Guise and his brother, Cardinal Lorraine, were murdered, and later Henry III. shared the same fate.

Henry of Navarre, who had accepted the Protestant faith, was next heir to the throne; but Paris and a great part of France refused to acknowledge him, and after five years more of fighting he gave up his religion, publicly abjured his "Calvinistic errors," and accepted the Catholic faith, and the next year was crowned king of France and Navarre as Henry IV.

Edict of Nantes, 1598.

But though he had given up his religion for the sake of his throne, yet he tried to deal fairly by both parties, and made it his first work to terminate the religious wars by proclaiming the Edict of Nantes in 1598, granting liberty of conscience and freedom of worship to the Protestants. They were allowed to have a place of worship wherever there was a sufficient congregation, and were given three towns as pledge of their right, — La Rochelle, Montauban, and Montpellier. In the latter place they established a college for educating their pastors, and at each of the three in turn there were conferences of the clergy to consult on the affairs of the Church; from this time the Protestants of France were left in peace for nearly a century.

The Absolute Monarchy, 1598–1789

Conditions in France in the seventeenth century.

During the next two hundred years affairs in France were constantly growing worse. Thousands of houses had been destroyed during the wars, and hundreds of thousands of people killed or reduced to beggary. The country was overburdened with debt, and the taxes were heavy.

Louis XIII. and Richelieu.

During the reign of Louis XIII., Richelieu, as Prime Minister, set for himself three distinct aims: to destroy the Huguenots as a party, to subdue the nobles, and to humble the House of Austria, all of which he believed would help to unify France and make the royal authority absolute. He laid siege to La Rochelle and other Huguenot cities, and, after a desperate resistance, they were all captured within three years, and the Huguenots ceased to be a state within a state, but they were still allowed freedom of worship. He also put down the nobles and greatly weakened the power of Austria. The Huguenots had now lost much of their power, yet through their influence some of the worst evils had been stopped, and the religious condition of the Roman Catholic Church itself was much improved.

Louis XIV.

Then came the long reign of Louis XIV., lasting forty-two years. Of the story of his wars, his extravagances, his determination to possess absolute right over the lives and property of his

subjects, of his brilliant conquests, and of the magnificent buildings he erected, we have no space to write. Are they not already written in the books of the chronicles of the history of France? This age was a brilliant epoch in literature and art, for those were the days of the great sermons of Bourdaloue, Bossuet, Fénelon, Massillon; of the wonderful writings of Molière, Corneille, Racine, La Fontaine; of the philosophical works of Pascal and Descartes; of the paintings of Le Brun, Poussin, and Claude Lorrain. The greatest philosophers, statesmen, writers, and poets, all bowed down to Louis, and all Europe was impressed by French taste, thought, and language; yet he wrought much harm to his country. He revoked the Edict of Nantes, closed the Huguenot schools, forbade their forms of worship, drove their ministers from the country, and imprisoned many of their people. Before the close of the century at least two hundred thousand Huguenots had left the country, carrying with them industries and arts that had been known only in France. But Louis's last days were as sad as his early ones had been brilliant, and he died with few friends about him, and fewer mourners.

Revocation of the Edict of Nantes.

Louis XV. banished the Jesuits, who had had too much influence over Louis XIV., and recalled some of those who had been banished on account of their religion, yet in the main he devoted himself to his own pleasure. The

Louis XV.

nobles oppressed and scorned the peasants, and the peasants hated the nobles; the revenues had all been spent in advance, and all efforts to improve the financial situation were in vain. It was plain to all that a storm must come, but little cared the king for that, — "Things would last out his day," he said. The brilliant writings of Rousseau and Voltaire had taught the people scepticism, and had made religion a subject of ridicule; but their theories of liberty led those who had read their writings to feel that all human beings had the right to be justly treated, and that a better government was needed.

Louis XVI.

When Louis XVI. came to the throne, conditions were such that only a very great and wise king could have remedied them, and Louis was not that king. He was young, inexperienced in public affairs, and weak in judgment; and the people despised him and hated his Austrian wife. The common people were still more heavily taxed, and the nobles grew more insolent and oppressive; while the news of the American Revolution, and the consequent independence of the United States, strengthened the desire of the people for liberty.

Yet with all the demoralization and irreligion in France, there were still many in the land who loved and honored God. A certain French writer gives us this picture of country life in his father's home in the year 1770:

"At supper the whole family — twenty-two in number, including the servants — sat down together. There was no rank except among the children, where the eldest took precedence. After supper my venerable father read a chapter from the Scriptures. In summer a short prayer followed, in which all joined. Then the children recited a lesson from the catechism, and silently retired, for after evening prayer, laughter or loud talking was severely prohibited. In winter the children were allowed to sit up, while my father told historical tales. As comments and inquiries were allowed during their recital, it was the most delightful recreation we knew. The servants were also present, and during the next day, the subject of the reading was always made a topic of conversation."

Life in a Huguenot home in the eighteenth century.

Revolutionary France, 1789–1909

Now came the Revolution and the Reign of Terror in France. Louis XVI. and Marie Antoinette came to the scaffold, and the poor little Dauphin languished and died in prison. Many of the wisest and noblest people of France were beheaded, churches and convents were plundered and burned, and worship was forbidden. Then came divisions among the terrorists themselves: Danton suffered the fate he had prescribed for so many innocent victims; Robespierre's head fell; Marat had already been put to death by Charlotte Corday; the revolutionary tribunal was abolished, and better times began. Thousands of prisoners were released; the priests and nobles were allowed to return, and worship was permitted once

The Reign of Terror.

Results of the Revolution.

more. These had been the most disastrous years that France had ever known. Over a million people had perished; châteaux were in ruins; towns were destroyed; religious observances had been ridiculed, churches closed, and schools deserted. Great abuses had been abolished, but at a heavy cost.

In 1795 France received a new constitution, with a directory of five persons at the head of the government; but the royalists rose against them, and the insurrection was quelled by a young Corsican named Napoleon Bonaparte. For the next nineteen years the history of Bonaparte might be said to be the history of France. The story of his campaign in Italy, of his boundless ambition for himself and for France, of the consulate, and of the empire, is too familiar to be rehearsed here. In many ways he seems to have had the good of France at heart. Banditti were exterminated, the churches were opened for worship, the Sabbath restored, and imprisoned priests set free. He established a uniform system of weights and measures, now known as the Metric System, and formed the Napoleonic Code by simplifying and improving the various laws of the land. He repaired roads and built new ones; he built bridges across the Seine, the Arch of Triumph, and the Church of the Madeleine; he reorganized the educational system and established the University of France. Yet his was

Napoleon Bonaparte.

What Napoleon did for France.

a very despotic reign. The censorship of the press was very severe. No news could be published until it had first appeared in the *Moniteur*, a journal wholly under his control. Many of the best writers fled from the country to escape his vengeance, and the prisons were filled with people whom he had arbitrarily arrested. He had done much for France; but his ambition had overleaped itself, and he sacrificed France to his own interests until, after the disastrous retreat from Moscow and the battle of Leipsic, he was forced to abdicate and take up his residence on the island of Elba.

The monarchy restored.

The history of France since the time of Napoleon is a record of many changes. From 1814 to 1848 France was a kingdom again, first under the Bourbons and then under the House of Orleans, except for the "hundred days" when Napoleon made his last desperate effort to retrieve his fortunes. But, though at first successful, Napoleon "met his Waterloo" and was banished to die an unhappy prisoner at St. Helena.

Contemporary France

But the monarchy could not last, and in 1848, after a frightful contest in Paris between the people, the troops, and the National Guard, France was again declared a republic, with Louis Napoleon, son of Napoleon's brother Louis, as president. Before his four years of

service were over, by a coup d'état he seized Paris, and in 1852, by almost the entire vote of France, he was elected emperor. The empire lasted only eighteen years, however, with Napoleon as the only emperor. The most disastrous occurrence during these years was the war with Prussia, in which the French were defeated, Napoleon was taken prisoner, and Paris itself surrendered to the Germans. Napoleon was deposed and retired to England, where two years later he died. France was again declared a republic in 1871, and since that time has held to republican principles.

The second empire, 1852–70.

Napoleon III. had done much for commerce and manufactures and for the cities and railroads, and in some ways France had never been greater than in the days of the second empire.

"But," says a writer on French history,[1] "a nation pays too dearly for peace and material well-being when it purchases them at the price of liberty. The French are a mighty and noble people, and for centuries upheld the civilization of Europe; yet it is to be said of them, that for twenty years, in the midst of the nineteenth century, they permitted themselves to live under a rule which, in principle if not in practice, was no better than an Asiatic despotism. The real rottenness of the system was clearly disclosed by the German conflict. The issue on trial was this: a people the bravest, the proudest in Europe, but the great mass of whom were morally enfeebled, both by want of education and of intelligent participation in public affairs, opposed to a nation brought up in the public schools. The result was a

[1] Professor G. B. Adams of Yale College.

most significant verdict as to the merit of the two systems."

Present conditions

From the time of the French Revolution until 1870 there had been many changes in the government of France, but since that time the country has been again at peace, and has again been taking her place among the nations. These have been years of education and enlightenment, the people have been delivered from the bondage of the priests, and the Gospel has had free course in the land.

France has now a population of about forty million. Of these there are some six hundred thousand Protestants, while there are still nearly thirty-eight million nominal Roman Catholics, but many of these have very little relation to that Church, and are simply drifting into indifference and free thinking. But France is open to the Gospel, and the Protestant churches need our prayers and our help just now more than ever.

The Separation of Church and State

In the latter part of the year 1907 occurred an event which must not be omitted in the story, however brief, of the religious life of France. In August of that year was promulgated, and in December was put in operation, the decree which separated Church and State in France, and, in this respect, put the republic in

line with the most advanced nations. A long series of events which cannot be here rehearsed led up to this radical measure, for which the people as a whole were found to be quite ready when it was enforced.

"Associations cultuelles."

The Protestant churches, which had also received state aid, readily accepted the decree, and at once began to support their own pastors, and to form the associations required by the new law of those who would hold religious property, called *Associations cultuelles*. The Catholic churches for the most part obeyed the orders of the pope, and absolutely refused to yield, or to form *Associations cultuelles*. Thereupon the republic took over as its own all the Catholic churches. It allows services to be held as formerly, but they are held only on sufferance, and at the pleasure of the state, which really owns the ecclesiastical property. It must be said that the government has been very lenient with the recalcitrant priests. The work and worship of the Catholic Church has been but little interfered with, and whenever the priests are willing to comply with the law, the property will be in their hands again.

Of course state aid has been withdrawn, and the worshippers henceforth must support their own worship, as all the churches do in America. Already, it is said, the self-reliance and spirituality of the Romish Church has been increased by this withdrawal of the crutch on which it

has so long leaned, and the people are learning the grace of giving, and the value of self-support, of which they have known so little in the past.

Some of the priests, and more of the people, offended at the mediæval attitude of the pope and the authorities at Rome, in resisting the wise decree of the government, have broken away from the Church; and the Protestant Reformed Church of France, feeling that these men can best reach with the Gospel their companions in the old faith, are appealing for aid to help these ex-priests to spread the evangelical faith throughout France.

Protestant Work in France

The Reformed Church of France.
The Lutheran Church of France.
The Société Protestante d'Évangelization.
The Paris Foreign Missionary Society.
The Religious Tract Society.
The Société Évangelique de Genève.
The McAll Mission.
The Baptist Missionary Union.
The English Wesleyan Church.
The Methodist Episcopal Church.

France at the beginning of the nineteenth century.

At the beginning of the nineteenth century there were in France only sixty-eight Protestant churches, mostly among the old Reformed churches, the spiritual descendants of the Huguenots and the Lutherans. They were

given recognition in the concordat issued by Napoleon, and were allowed a certain sum of money for the support of public worship. The fact that the pastors were not only paid by the state, but appointed by the government, with little regard to their fitness for the work, naturally led to coldness and formality in the Church, and there has not been the spiritual warmth and earnestness that would lead to aggressive evangelistic work until these later years, when, influenced by the evangelistic meetings of the McAll Mission and other causes, there has come to be new life and zeal in the old Protestant churches of France.

The pope's prophecy.

When, on July 18, 1870, war was declared between France and Prussia, the pope prophesied that the heretics would be utterly vanquished and "a new glory would shine upon the Church of Rome and upon its infallible head. France, the eldest daughter of the Church, would triumph, and Protestantism receive a blow from which she would never recover." But the pope did not prove to be a true prophet, for it was not long before the French troops, which had upheld him in his temporal power, were recalled for the support of France. The French empire fell, and on September 4, 1870, the French republic was proclaimed; on September 20, of the same year, Victor Emanuel II entered Rome as King of United Italy, and the temporal power of the pope was ended.

France, "the eldest daughter of the Church," may still be called a Catholic country, since the great majority of her inhabitants are nominal adherents of that Church; but as a matter of fact, many of them have very little real connection with the Catholic Church; and the Protestant churches are steadily increasing in number and power.

Protestant churches in France.

There are now more than a thousand Protestant churches in France, including not only the Reformed and Lutheran churches, but also the Baptist, Wesleyan, Methodist Episcopal, and the Union of Free Churches. There are also the McAll Mission, the Swiss Colportage Society, the Salvation Army, the Young Men's Christian Association, many Christian Endeavor societies, and various groups of Christians working in different places. The Société Protestante d'Évangelization" of the Reformed churches is also working throughout France to revive the Protestant faith in the regions where it once flourished. The Paris Foreign Missionary Society works in the different colonies of France, and has now nearly a hundred pastors and preachers in Madagascar. The Religious Tract Society has been sending out many tracts and leaflets, which have been of great value. A Catholic priest has recently said of one of its publications, called "L' Almanach des bons Conseils," "It has given me great pleasure to distribute among my parishioners and their chil-

dren these little discourses, which, under a form so attractive, display such grand and beautiful truths."

Questions to be faced.

But these churches have serious questions to face. The fact that there is now absolutely no religious instruction in the public schools seems to have weakened the sense of obligation among the young, and respect for authority and for law and order seems to have diminished. There is also a spread of atheism and materialism, and a general drifting away from all religious influences, all of which combine to make the work of evangelizing France as difficult as it is important.

Reasons for encouragement.

Though the Protestants in France are few in numbers, yet they have been giving generously for the support of the work in France and in other lands. For many years these churches have contributed regularly the sum of seven million francs per year. Since the separation of Church and State, in 1907, the money which was supplied to the churches by the government has, of course, been withdrawn, and the salaries of the pastors must now be paid by the churches. This they are cheerfully doing, and also keeping up their contributions for missionary work. But though the Gospel work in France certainly needs our help now more than ever, yet there is very much reason for encouragement. Many of the new methods introduced from abroad have helped to warm up the somewhat cold services

in the old French churches. The Gospel hymns translated by Dr. McAll and by Pastor Saillens have taught the people to sing the Gospel. The Gospel boats, too, with their bright, cheery chapels and their pleasant songs, have helped to stir the hearts of the people. The Salvation Army, the Sunday-school Union, the Christian Endeavor Society, the Young Men's and Young Women's Christian Associations, and many other influences are making themselves felt in the life of the Protestant Church of to-day, and we may hopefully look for a stronger and deeper religious life in Protestant France in the coming days.

The McAll Mission

Its object.

For the benefit of those who are not familiar with the work of the McAll Mission, we quote here their own statement of its purpose. "The McAll Mission," says their report, "is a concerted, interdenominational movement to preach the Gospel in its simplicity to the bewildered, churchless multitudes of France."

The mission is named for its founder, Dr. R. W. McAll. Its first place of meeting was a little shop in the quarter of Paris known as Belleville, opened in the year 1872. There are to-day more than a dozen halls, or "salles," in Paris, where meetings are held, each of which is a centre of helpfulness for a whole neighborhood. There are also centres of work in many

Where it is working.

of the larger cities and towns of France: in Lille, Roubaix, Amiens, St. Quentin, Rouen, and other places in the north; in Nantes, St. Nazaire, Rochefort, La Rochelle in the west; and in Marseilles and Nice in the south of France. There are also two river boats, "or floating chapels," supported by the mission, which go up and down the rivers and canals of France, stopping at the little towns and villages to hold meetings and distribute Bibles and Testaments; each of these boats has its little chapel so arranged that it can seat an audience of nearly two hundred people.

What it has done.

In the thirty-seven years since the mission was started, tens of thousands of meetings have been held, thousands of Bibles have been distributed, a multitude of children have been instructed, and many people have been hopefully converted, and have joined themselves to the different Protestant churches in France. It is also believed that the work of this mission has been an inspiration to Protestant pastors and theological students in France; and it has always worked for temperance, purity, and Christian homes. Surely a society which can report a work like this has justified its existence, and is worthy of our support.

How the mission began.

The McAll Mission began, as other great movements have begun, in a very humble, simple, almost an incidental, way. An English minister, Rev. R. W. McAll, was taking his

summer vacation after a year of arduous work, and had decided to spend his last four days in Paris. It was a very short time to give to that great city, with all its history, all its art treasures, and all its monuments and famous buildings. The four days passed quickly, but though they were vacation days, meant to be devoted to sight-seeing and pleasure, yet Dr. McAll felt that he could not leave that gay city without making a special effort to help, at least in some slight way, the religious life of the place. Happening to have with him a few tracts, which he considered providential (though, as a matter of fact, he had spent the last moments of a very busy day before he left London in hurrying to the Tract Depository in St. Paul's Churchyard to get these same tracts), he and his wife determined to spend their last evening in Paris, not in going to the opera, or to any other entertainment, but in offering tracts and portions of Scripture to the passers-by in Belleville, that suburb which had been so recently the home of the "Commune."

The call to the work.

They took their stand near a great wine shop on the corner of the Rue de Belleville, and Mrs. McAll began by offering a tract to the waiter. To her joy he not only took it, but begged her to enter, saying that each of his customers would like one. As she came out of the door, having distributed her tracts, a French workingman

spoke to Dr. McAll in some such words as these: "Sir, are you not a Christian minister? If so, I have something of importance to say to you. You are, at this moment, in the midst of a district inhabited by thousands and tens of thousands of us workingmen. To a man we have done with an imposed religion, a religion of superstition and oppression. But if any one would come to teach us religion of another kind, a religion of freedom and earnestness, many of us are ready to listen." This was in 1871, just after the Franco-Prussian War, and the terrible days of the Commune.

Questionings.

These words went to Dr. McAll's heart, and he gave the matter much thought. Did the Lord call him to this work? Could not the Protestant Christians of Paris take care of these neglected districts? Would an English worker have better opportunities for this work because of his freedom from political complications? He had his own work in England to which he expected to return; there were many good agencies already at work in Paris with which he was in full sympathy. The French Protestant churches, though not as strong a spiritual force as the early Huguenots had been, were yet exerting a good influence, and there were among them some very earnest, spiritual-minded leaders. Was there any call for a foreigner, who knew the language only imperfectly, to go into this work? The Wesleyan and Baptist

Missions were also at work in France. Could not they do what was necessary?

Considering thoughtfully and prayerfully such questions as these, Dr. McAll talked with representatives of these different organizations, taking much time to think out carefully all the questions involved; indeed, it would seem that every question which could to-day arise in the mind of any Christian who is asked to help in this work was carefully considered by Dr. McAll before he made his decision.

Dr. McAll's decision.

At last, after weeks and months of careful thought and questioning, he and his advisers came to the conclusion that he was called to a work which no other agency was then doing, and which a foreigner could perhaps do better than any one else, simply because he was a foreigner, and not allied with any political party. It seemed to him and to his friends that, as an Englishman, he would have opportunities which would never arise for a Frenchman. The fact that he would begin his work entirely at his own expense, and not under the protection or indorsement of any particular missionary society or church would also be a help. He would go to the men of Belleville, "simply as a fellow-man, disclaiming everything else, and speaking to them only of what every man feels in his heart because he is a man, and telling them how he had found that 'God is not far from every man, and hath not left himself without witness.'"

He felt that they might listen to him as perhaps they would not to a Frenchman, with no suspicion and no prejudice.

A "new departure."

It was when Dr. McAll was fifty years old, an age at which many of our pastors in busy America would begin to think about the "ministerial dead line," that he took this "new departure," and began what was to be the great work of his life. Dr. and Mrs. McAll went first of all to Belleville, not the pleasantest suburb of Paris, but perhaps one of the most uncomfortable; but there they felt themselves called, and there they made their home, and began preparations for the new work, which they undertook entirely at their own charge, asking no help from any missionary society or other organization except in the way of good advice, which is usually freely given.

Beginning the work.

After spending two or three months in getting settled in their new home, making preliminary arrangements, and studying the language, they opened their mission room, and began the new work with the new year. The room was simply furnished, with chairs and a small harmonium, with illustrated prints and Bible pictures on the walls. Then they distributed handbills on which were printed the words, "Come and hear an English friend who desires to speak to you of the love of Jesus Christ." On the very first evening there were forty present. Mrs. McAll presided at the harmonium, and did most of the

singing herself at first, using some of the best of the Gospel hymns translated into French. Then Dr. McAll, though not yet very fluent in the French language, spoke to them simply and very briefly of the love of Jesus, and at the close of the meeting shook hands with each one, giving them tracts and inviting them to come again. In this simple manner the great work, which has now spread over all France, was begun, and in much the same manner it has been continued.

After a time other helpers came to assist in the work, and it spread to all parts of Paris, and then all over France. The meetings are still very simple and informal, consisting largely of hymns and of short addresses. The simple Gospel hymns seem to be very much enjoyed by the people, who take part very heartily in the singing. A very encouraging feature of the work is the fact that the week-night meetings are very largely attended by men. It is made very plain to the attendants that the McAll meetings at these halls, or salles, are not church services. Many of the meeting places are shops on the wide boulevards. There is no sermon except on Sundays, but the people are always ready to listen to the reading of the Bible and to the remarks, and the meetings close with a short prayer. All religious controversy is avoided, as it is not the purpose of the mission to attack any church, but simply to point out the way to Christ.

How the work is conducted.

As the work went on it was found advisable sometimes to hold a Bible class after the general meeting, for those who wished to stay, and often the whole audience has been glad to remain. Sometimes at these Bible classes written questions are given out to be taken home, and the answers brought back show that the subject has received careful study. It was found to be very easy to reach the children, and Sunday-schools were formed. Mothers' meetings, prayer meetings, sewing classes, temperance bands, Christian Endeavor Societies, and other features have been added as the need has arisen; and so the work has grown and broadened and enlarged.

How the work is supported.

In the beginning, Dr. McAll paid all expenses, as has been said, living himself in a very simple, self-denying fashion, that he might have the means to pay the expenses of the mission, but as the work enlarged the needs became greater. Some of the Protestant pastors of France gave of their time and their money, and English friends helped as they were able. After a time Dr. McAll went to England and spoke of the work before the Congregational Union of England and Wales at their annual meeting, and enlisted many helpers. Dr. Bonar published his "White Fields of France," and later appeared "A Cry from the Land of Calvin and Voltaire," and new interest was awakened, and gradually auxiliary McAll Associations were formed in England, Switzerland, Holland, and America.

Death of Dr. McAll.

The work was twenty years old on January 17, 1892, which was very near the date of Dr. McAll's seventieth birthday, and a special celebration was held in Paris at that time. Dr. McAll died the next year, having lived to see the work expand until it had become a blessing throughout all France, having accomplished a work which it is given to few men to do, and having done it all between his fiftieth and seventieth years.

From the very beginning there have been many who have been glad to help in the work, and have freely given their services. The different ministers who have succeeded each other in the pastorate of the American Church on the Rue de Berri, have all been warm friends of the mission, and have given frequent addresses at the meetings. Rev. Theodore Monod was also one of Dr. McAll's earliest helpers, and many of the leading Protestant ministers and of the most gifted and consecrated workers have given themselves freely to this service.

Rev. C. E. Greig.

Since the death of Dr. McAll, Rev. C. E. Greig, who had long been his valued assistant, has been director of the mission until the spring of 1908, when he resigned his position as general director on account of ill health. He will, however, continue to have charge of the Bercy Church, and will still be a member of the Paris committee. Mr. Greig has been one of the most efficient workers ever connected with the

mission, and his resignation is a great loss to the work, though it is hoped that he will still have strength to do the part of the work that he is now undertaking, and that his health will improve as he lays down the larger responsibilities. His successor has not at this writing been appointed. Rev. Henri Merle d'Aubigne, a nephew of the great historian, is the corresponding secretary, and has given valuable help to the work in many ways.

How the work spread.

Though the work was at first confined to Paris, it soon spread to other cities. M. Ruben Saillens, having been led to prepare himself for the work of an evangelist, attended one of the meetings of the McAll Mission, and soon became one of the regular helpers. It was not long before he suggested the carrying of the McAll Mission to some of the provincial cities, and a hall was opened in Marseilles, which was so well attended that another hall was soon opened in another part of the city, through which many were led to Christ.

Where the McAll Mission is working to-day.

In 1878–79 Dr. McAll and Mr. Dods, his son-in-law, opened five stations in the city of Lyons, and since that time the work has spread into many of the cities of France, and even to Corsica, Algiers, and Tunis. There are in all, according to the latest reports, thirteen stations of this mission in Paris, and twenty-three cities in other parts of France have branches of the mission, some of them having several salles in

different parts of the city. The traveller in France to-day who is interested in missionary work may find McAll meetings in any of the following cities: Amiens, Aullène, Bethune, Calais, Cognac, Desvres, Fives-Lille, Grasse, Lagny-sur-Marne, La Rochelle, Limoges, Lourches, Marseilles, Nantes, Nemours, Nice, Rochefort, Roubaix, Rouen, St. Étienne, St. Nazaire, St. Quentin, St. Yrieix.

The Gospel boats.

A very picturesque part of the work of this mission is the floating work done by the two Gospel boats, *Le Bon Messager* and *La Bonne Nouvelle*, one of which works on the Seine and its tributaries, and the other on the Loire. In 1890 a small boat, named the *Herald of Mercy*, was used for a short time as a Gospel boat, going down the river from Paris to Havre, and the next summer visiting Caen in Normandy, the work being followed with great blessing. The next year Mrs. Louise Seymour Houghton's story, "The Cruise of the *Mystery*," was published, a work of fiction, but founded on fact, and very suggestive in its foreshadowings of what might be, and its idea has since been carried out. *Le Bon Messager* was built at Argenteuil, finished above as a floating chapel, and, since April, 1892, has been going up and down the Seine and its tributaries, carrying the simple Gospel story, and holding meetings in many places that could not otherwise have been reached by the mission. Thousands of Bibles,

Testaments, Gospels, tracts, and hymn books have been distributed in this way through many villages along the river banks. In 1902, just ten years after the *Bon Messager* was built, through the gifts of friends, the *Bonne Nouvelle* was launched, and has ever since been at work along the canals, and on the Loire and its tributaries. And so the good work continues to spread, with ever widening opportunities, in cities and towns and villages, and along the beautiful waterways of "the pleasant land of France."

The Baptist Missionary Union

Beginning of Baptist missions, 1834.

At the triennial convention of Baptists in 1832 an appeal was made for missions in France, and after some consideration it was decided to send out Professor Ira Chase, of Newton Theological Seminary, that he might look over the field and advise. His report was so encouraging that it was decided to begin work; the Rev. Isaac Wilmarth was sent out in 1834, and the first Baptist church was organized in Paris in 1836.

Seven Baptist churches in 1837.

There were then in northeastern France a few scattered communities of Christians, who many years earlier had separated themselves from the Roman Catholic Church, who believed in immersion, and had founded their work on New Testament principles. These Christians heartily welcomed Mr. Wilmarth and were glad to associate themselves with the new Bap-

tist Mission, which they greatly strengthened. Within a few years Mr. Willard, Dr. Sheldon, and Dr. Devan joined the mission, and through their labors a little company of French pastors was raised up, who were appointed missionaries of the Baptist Union; and since that time these French pastors have taken a large responsibility for the work, much of the time with no American helpers. By the end of the year 1837 seven churches had been organized and a French pastor had been placed over each church.

Hindrances.

The early Baptists suffered much from persecution. After the revolution of 1830 freedom of worship had been declared in France, but new laws were soon passed which greatly restricted this freedom, and the power to enforce these laws was generally given to Roman Catholic officials, who were under the control of the priests, and who aimed to suppress all Protestant worship. For many years they were not allowed to hold meetings except in private houses, and not more than twenty people might be present. Records of the work for many years are full of reports of imprisonment and fines, and of persecution in many ways. As an example of the heroic spirit of those early pastors, we are told that in 1846 Pastor Besin, simply because he had preached the Gospel, was led to prison chained to a thief.

"He was quite happy," says the record, "and improved the time in exhorting the thief by his side, and

the *gens d'armes* who had charge of them. At Laon, in the place where they stopped to change, he placed his one free hand on a New Testament on the chimney-piece, saying, 'This is the Word of God.'

"'Yes,' was the laughing answer from a bystander, 'but those who do what that says do not go to prison.'

"'There, gentlemen, is where you mistake,' replied M. Besin. 'It is for having preached what that says, that you see me bound with this chain.'

"At first the people could not believe it, but the *gens d'armes* assured them it was even so. Then suspicious eyes were turned upon the *garde*.

"'It is not our affair,' they said. 'We do as we were ordered.'

"'That is true,' said M. Besin. 'They have obeyed their master and I mine.' And for a third time the irrepressible man preached the Gospel to those who, but for his imprisonment, might never have heard it."

With these French pastors working in such a spirit the work could not be crushed out, and though hindered in many ways, and often interrupted for a time, it has been kept alive through all the years. In 1856 the American missionaries withdrew, and from that time until 1907 the work was carried on wholly by the French pastors, with some financial assistance from America. When France became a republic, after the Franco-Prussian War, absolute religious freedom was granted, and the Baptist work was soon enlarged and strengthened.

M. Saillens, secretary of French

The McAll work which began in 1872 had in a few years made great progress, and M. Ruben Saillens, the son of an evangelist in the

Independent Church of France, was invited to become Dr. McAll's assistant. The McAll Mission did not organize churches, but simply held Gospel meetings in the different salles, and, as the number of converts increased, Dr. McAll advised that the different denominations should organize churches of their own, which these converts might join. M. Saillens, who had from the first been in sympathy with the Baptist belief, became pastor of the Baptist church in Rue de Lille, while still working with the McAll Mission. In 1889 he organized the second Baptist church in Paris, and from this time a new spirit of earnestness and evangelism began. In 1891 M. Saillens decided to withdraw from the McAll Mission, and give his time wholly to Baptist Mission work. He was elected general secretary of the French Baptist Missionary Committee, with general supervision of the whole work in France.

Baptist Missions.

The entire field is now under the direction of two committees, known as the Franco-Belgian and Franco-Swiss Committees, directing the work not only in France, but also in Belgium and French Switzerland. There are now twenty-seven Baptist churches in France under the care of the Baptist Missionary Union, with more than two thousand members. Rev. H. P. McCormick was appointed a missionary of the Baptist Union in 1907, and will make his headquarters in Paris, advising and assisting the churches and

Franco-Belgian and Franco-Swiss Committees

evangelists in different parts of the country. He hopes also to be able to give some oversight to the work in Spain.

Summer Bible School.

An interdenominational summer Bible School and Christian Convention, the first of its kind among French-speaking Christians, was held at Chexbres in French Switzerland in 1907. Many of the Swiss churches have been active in evangelistic work, and the prospects for the Baptist Mission in France look hopeful.

Woman's Work

From the early days of the mission, women have had a share in the work. One of the earliest of these workers was Esther Carpenter, a travelling merchant, who carried the New Testament with her other wares, and preached the Gospel from house to house. A recent report gives this account of her earnestness in the work:

Esther Carpenter.

"The priests threatened her, but she would not desist. The people in some of the villages threatened and persecuted her. They set their dogs on her. Still she would sell New Testaments, and speak of the way of salvation. More anxious to serve others than to care for herself, failing funds obliged her to sell her faithful beast, and transfer its burden of light wares to her own back. Still the New Testament formed a part of it, and still she talked as she went of salvation through Christ. A minister said of her, 'Esther Carpenter *will* serve God, and persuade others to do so, in spite of men or devils.' Some may criticise her, thinking she carried her sacrifice too far; yet I cannot help thinking that, when at last the gifts of

uncalculating love are reckoned up, somewhere on the list with the box of precious ointment we shall find Esther Carpenter's donkey."

From the days of Esther Carpenter until now there have been found earnest Christian women to carry on their part of the work, holding mothers' meetings, doing Sunday-school work, visiting in the homes, and giving valuable help in many ways. As we look to-day at the results of Baptist Missionary work in France, the work of these earnest, devoted Bible women supported by the Baptist Woman's Board must not be forgotten. They have been faithful, efficient workers, bearing their share of the burdens, and bringing many souls into the kingdom.

Statistics.

According to the latest records of the Baptist Mission, the Franco-Swiss Committee reports thirteen ordained preachers and thirty-six unordained, with fifteen churches, of which five are entirely self-supporting. The Franco-Belgian Committee reports ten ordained pastors, and thirty-seven unordained, with twelve churches, five of them self-supporting. There are also about sixty Sunday-schools in the two branches of the mission, with a total membership of nearly two thousand.

English Baptist Mission.

The Baptist Missionary Society of Great Britain is also doing a good work in France, mostly in Brittany, with four English missionaries on the field, with nine French evangelists and eight mission stations. The work

at Le Guilly is particularly interesting, and the mission is evidently making itself felt. A government inspector lately wrote to M. Chopin, the pastor, these words: "Your work, humbly carried on in that secluded spot, and your own example have worked wonders. Had we in every part of Brittany men animated by the same enthusiasm, what a mighty change would come over the Breton people!"

The work of this mission is spreading quietly, though slowly, and a spiritual growth is manifest. "We carry on our work," writes a member of this mission, "under favorable conditions, in that we have perfect religious liberty. It is true that there are many difficulties, — a growing indifference with regard to religion in some quarters, hostility in others to any form of religious belief, and, worst of all, the destructive results of our higher critical school; but man cannot live on negations, and must find God at all costs. My belief is that through all this incredulity and sinfulness the country is groping in the dark toward a purer atmosphere and a clearer faith."

Methodist Episcopal Missions

Methodist Missions.

At the request of Bishop Burt, who has charge of the Methodist work in Italy and Switzerland, the board began a new missionary work in France in 1906. In the early part of 1907 work was opened in five centres: Marseilles and Toulon,

Five centres of work.

Lyons and St. Étienne, Grenoble and Vienne, Chambéry and Moutiers, and Avignon. All of these stations are in the care of pastors from French Switzerland. The work is beginning very hopefully, and the mission feels that it has been divinely guided in opening the work in this southern section of France, where there are few other Protestant workers. This mission includes the two largest cities of France outside of Paris. The opportunities for work are very promising, and in each of these cities there seems to be special reason for hopefulness. At Lyons, there will be not only meetings in French, but also for Germans; at Marseilles there will be meetings in Italian as well as in French, as there are no less than one hundred and fifty thousand Italians in that city.

Avignon was the home of the popes in the days of the so-called "Babylonian Captivity," and has many times been the scene of bitter party strife. The old city walls built by the popes are still well preserved, and the palace of the popes is being converted into a museum. There is naturally a strong Catholic sentiment there, but the missionaries are already finding many who are glad to listen to a pure Gospel. Grenoble was the seat of the Inquisition for the examination and punishment of the Waldenses from 1369 to 1601. It is now the seat of a university attended by many foreigners. In all of these places there are many listeners,

and earnest workers are pushing forward the work.

The Société Evangélique de Genève

Swiss colporteurs.

This Swiss society is also doing a good work in France, in sending out colporteurs all through the country, who distribute Bibles and Testaments and religious tracts, and preach the Gospel wherever they go. These earnest, evangelistic colporteurs have had to endure hardness in the work, being often met with indifference and coldness, sometimes turned away from the door, and sometimes ill treated; but, though meeting with many discouragements, they are faithful in the work, and have been instrumental in leading many souls to Christ.

The work and the workers.

During the year 1908 forty-five of these colporteurs were sent out, receiving only small salaries, while twenty-eight voluntary workers also went forth, and more than fifty thousand Bibles, Testaments, or Scripture portions were sold, besides many tracts and Christian books and almanacs. Many Gospel meetings have been held, and much individual Christian work has been done, and among all the organizations working in France, perhaps none has done a more earnest, spiritual work than this Swiss Colportage Society, which also asks for aid from friends of the work in America.

TRAVELLERS' GUIDE TO MISSIONS IN FRANCE

McAll Mission

Paris Stations.

Salle Baltimore, 8 Boulevard Bonne Nouvelle.
Salle New York, 4 Rue du Temple.
Maison Verte, 129 Rue Marcadet, Montmartre.
90 Rue d'Allemagne, La Villette.
13 Rue de La Lancette, Bercy. (Rev. C. E. Greig.)
142 Rue du Faubourg-St.-Antoine.
19 Rue de L'Avre, Grenelle.
157 Rue St. Charles, Javel.
157 Rue Nationale.
8 Rue Danton, Kremlin-Bicêtre. (Rev. Merle d'Aubigné.)
6 Rue St. Étienne Dolet, Mènilmontant.
4 Rue Solferino, Aubervilliers.
105 Rue Veron, Alfortville.

Provincial Stations.

Amiens, 54 Rue des Archers.
Aullène and Ajaccio.
Béthune, Rue de La Gendarmerie.
Calais, 51 Rue Galilee.
Calais, Rue Deneuville.
Cognac (Haute-Vienne).
Desvres, Rue du Temple.
Fives-Lille, 165 Rue Pierre le Grand.
Grasse, 21 Place aux Aires.
Lagny-sur-Marne, 9 Rue St. Denis.
La Rochelle, 6 Rue du Temple.
Limoges, 5 bis Rue Cruveiller.
Lourches, Rue de La Mairie.
Marseilles, 40 Quai du Port, 35 Boulevard Vauban, 10 Rue Bernard.
Nantes, Avenue Metzinger.
Nemours, 7 Rue du Champ de Mars.

Nice, 22 Rue Lunel.
Rochefort, 30 Rue du Champ de Foire.
Roubaix, 123 Boulevard de Belfort.
Rouen.
St. Étienne, 7 Place Fourneyron.
St. Quentin, 11 Rue Thiers.
St. Yrieix, 26 Avenue de Chalûs.
St. Nazaire, Rue de Cran.

Baptist Missionary Union

Headquarters in Paris: Rev. H. P. McCormick, General Director. Franco-Belgian Committee, M. Cadot; Franco-Swiss Committee, M. Saillens.
Churches in Paris, Rue Meslay and Rue de Lille.
Stations in Roubaix, Turcoing, Nice, Lyons, Nimes, Marseilles. Also at Charleroi in Belgium, and at Tramelan, and Chaux de Fonds in Switzerland.

English Baptist Missionary Society

Stations in Brittany: Le Guilly, Lanneanou, Lafeuillee, Primel.

Methodist Episcopal Missions

Lyons, Rev. Charles Thiele, Quai de l'Est 6.
Avignon, Rev. Arthur J. Langlois, Rue des Lices 24.
Marseilles, Rev. A. H. Lambert, Boulevard des Dames, 45.
Grenoble, Rev. Gustav Lieure, Place St. Claire, 10.
Chambéry, Rev. Edouard Vidouez, Rue de Boigne, 14.

TOPICS FOR FURTHER STUDY

For Individuals or for Women's Clubs

The Saints of France and their Influence. (St. Martin of Tours, St. Denis, St. Genevieve, etc.)
The Benedictine Monks in France.
Effect of the Crusades upon France.

Feudalism and Chivalry in France.
The Year 1000 in France.
Calvin and the Huguenots.
Revolutions and what they have done for France.
What America owes to France.
The Church and State in France.
Influence of French Art.
Present Conditions in France, — Political, Educational, Religious.

FOR NEIGHBORHOOD READING CIRCLES

POETRY.

Longfellow's "Belfry of Bruges."
Southey's "Joan of Arc."
Macaulay's "Ballad of Ivry."
Lang's "Ballads and Lyrics of Old France."

FICTION.

"Mary of Burgundy." James.
"Jacquerie." James.
"Joan of Arc." Mark Twain.
"Quentin Durward." Scott.
"A Lily of France." Caroline Atwater Mason.
"Tale of Two Cities." Dickens.
"Les Misérables." Victor Hugo.
"How They Kept the Faith." Grace Raymond.

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"The Growth of the French Nation." Professor G. B. Adams, Yale University.
Barnes's "Brief History of France."
"Histoire de France." Henri Martin.
"History of Christianity." J. S. C. Abbott.
"The Church of France." Rev. W. Jervis.
"Church and State in France, 1300–1907." Galton.
"History of the Huguenots." Baird.

"Henry of Navarre and the Huguenots." W. W. Freir.

Russel's "Essay on the Cause of the French Revolution."

Carlyle's "French Revolution."

Abbott's "Life of Napoleon."

ILLUSTRATIVE SELECTIONS

The Papal Church in History

The Papal Church presents two aspects quite different from each other. The one is that of a spiritual and practical religion, in which that branch of the Church of Christ has furnished some of the most lovely exhibitions of piety the world has ever seen. Fénelon and Pascal were among the noblest of the disciples of the Redeemer. Through all the dark ages of the Church there have been a multitude, which no man can number, who have followed their Saviour, even to the cross, in His lowly life of benevolence, and His self-sacrifice for others. The Catholic Church was, for centuries, almost the only organized representative of the religion of Jesus. It contained within its bosom all the piety there was on earth. These humble Christians, sometimes buried and almost smothered beneath the ceremonies which the Church imposed upon them, manifested through life the true spirit of Jesus, and passed away in death, triumphant to their crowns.

But there is another aspect in which the Papal Church presents itself upon the pages of history. It is that of a political organization, grasped by ambitious men, and wielded by them as an instrument for personal aggrandizement. The Bishop of Rome claiming to stand in God's stead, with power to admit to heaven or to consign to hell, became, in many cases, a conspirator with kings and princes to enthrall mankind. — J. S. C. Abbott.

PEASANTS AND THE CATHOLIC CHURCH

In France alone, at the beginning of the eleventh century, there were 1434 monasteries. Poverty was universal. The cottages of the peasants were mere hovels, without windows, damp and airless — wretched kennels in which the joyless inmates crept to sleep. By the side of these abodes of want and woe the Church rose in palatial splendor, with its massive walls, its majestic spire, its spacious aisles, and its statuary and paintings. The whole population of the village could assemble beneath its vaulted ceiling. It was the poor man's palace; he felt that it belonged to him. There he received his bride. In the churchyard he laid his dead. The church bell rang merrily on festal days, and tolled sadly when sorrow crushed. Life's burden weighed heavily on all hearts. To the poor, unlettered, ignorant peasant the Church was everything; its religious pageants pleased his eye; the church door was ever open for his devotions; the sanctuary was his refuge in danger; its massive grandeur filled his heart with pride; its gilded shows and stately ceremonies took the place of amusements; the officiating priests and bishops presented to his reverential eyes an aspect almost divine. We see the remains of this deep reverence in the attachment to their forms of religion of nearly all the peasantry of Catholic Europe at the present day. — ABBOTT'S "History of Christianity."

AFTER ST. BARTHOLOMEW'S DAY

The pope received the tidings of the massacre of St. Bartholomew with exultation, and ordered the most imposing religious ceremonies in Rome in gratitude for the achievement. The papal courts of Spain and of the Netherlands sent thanks to Charles and Catherine for having thus effectually purged France of heresy. But Protestant Europe was stricken with indignation. . . .

Protestantism in France has never recovered from this blow. But for this massacre, one-half of the nobles of France would have continued Protestant. The reformers would soon have constituted so large a portion of the population that mutual toleration would have been necessary. Intelligence would have been diffused, religion would have been respected, and, in all probability, the horrors of the French Revolution would have been averted. . . . As we see the priests of Paris and of France, during the awful tragedy of the Revolution, hung upon the lamp posts, massacred in the prisons, shot in the streets, and driven in starvation and woe from the kingdom, we cannot but remember the day of St. Bartholomew. The 24th of August, 1572, and the 2d of September, 1792, though far apart in the records of time, are consecutive days in the government of God.— ABBOTT'S "History of Christianity."

IMPORTANT DATES IN THE HISTORY OF SPAIN

Sixth Century B.C. Phœnicians and Carthaginians settled in Spain.

Third Century B.C. Carthaginians occupied nearly half the peninsula.

19. B.C. Spain a Roman province.

414. Visigoths in Spain.

711. Visigoths overthrown by the Saracens.

873–1248. The kingdoms of Navarre, Castile, Aragon, Leon, Asturias, Cordova, Toledo, and Seville established.

1479. Marriage of Ferdinand and Isabella. Aragon and Castile united.

1491. Capitulation of Granada.

1516–1556. Charles V. reigned.

1556–1598. Philip II. king. Protestantism crushed out by the Inquisition.

1665–1700. Charles II., last of the Hapsburg princes.

1701–1714. War of the Spanish Succession.

1714. Beginning of the Bourbon dynasty.

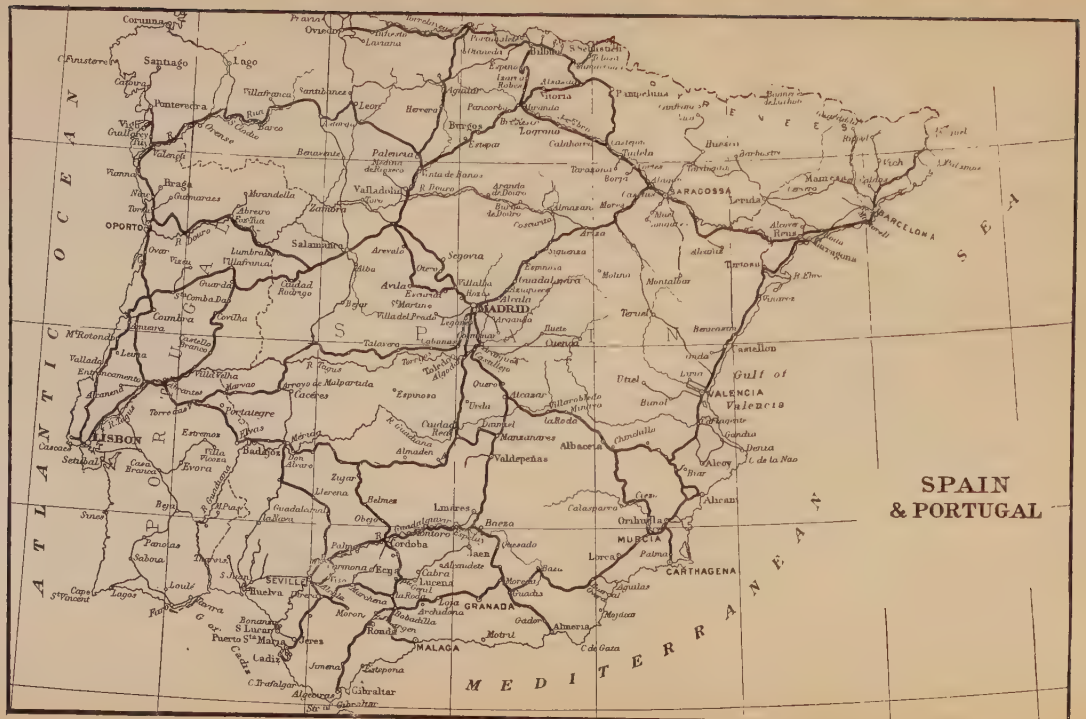
1808–1814. Joseph Napoleon king.

1814–1868. Bourbons again on the throne.

1868–1874. A regency — a monarchy, under Amadeus — a Republic.

1874. Restoration of the Bourbons under Alfonso XII.

1886. Alfonso XIII. king.


SPAIN
& PORTUGAL
ATLANTIC OCEAN
MEDITERRANEAN SEA
SPAIN
PORTUGAL
MADRID
LISBON
OPORTO
SEVILLE
GRANADA
MALAGA
CARTHAGENA
MURCIA
VALENCIA
ZARAGOSSA
BARCELONA
Gulf of Valencia

CHAPTER III

THE GOSPEL IN SPAIN, AUSTRIA, AND PORTUGAL

PART I

The Gospel in Spain

1. *The Story of Spain*

One who would understand the story of Spain should begin by studying the geography of the country. Surrounded as it is on three sides by the sea, and shut in on the north by the lofty Pyrenees, it is not only isolated from other nations, but the country itself is divided into distinct regions separated from each other by mountain ranges, and by very different conditions of climate, thus tending to make many separate peoples, having in early years little to bind them together as a nation. A modern historian[1] thus describes the inhabitants of the different provinces of Spain:

Geography of Spain.

"A study of the characters of the Gallego and the Asturian reveals the history of their provinces better than pages of description would do. The minds and persons of the inhabitants clearly prove that Moorish or Arab blood forms a small part of their composition,

Characteristics of the different peoples.

[1] Martin A. S. Hume.

and though they speak a Latin tongue more closely approaching the ancient speech of Rome than does the Castilian, yet little of the Latin is in their race. The somewhat dreamy, poetic Celt, with his vivid imagination and love of home and family, is in the Gallego tempered by a large admixture of a strong Germanic stock, which makes him laborious, patient, and enduring. . . . Compare again this Gallego or Asturian with the Valencian, and it will be seen that in the latter both the Celtic and Germanic elements are comparatively insignificant, and are swamped by the Semitic. The Valencian also speaks a dialect of Latin resembling that of his racial cousin, the Provençal. He is vehement of gesture and superstitious; a man whose Christianity is to a large extent an adaptation of his forbears; fond of luxury and bright colors, he is obviously the direct descendant of Phœnicians, Carthaginians, Greeks, and Arabs; and the influence of his descent may be traced in every action of his life. To the north of him his neighbor, the Catalan, possesses a much greater Germanic and Latin and less of the Moorish element than his brother of Valencia. Hard working, independent, turbulent, and grasping, the Catalan character explains not only to what extent and by whom the province has been dominated, but also the actions of the inhabitants from the dawn of history to the present day. Of the pleasure-loving, passionate Latin and Berber of Andalusia, of the grave, haughty, and magnanimous Celtiberian Latin of Castile, of the pure-blooded Basque of Biscay and Navarre, a similar story may be told."

The Celtiberians.

The earliest inhabitants of Spain of whom we have any knowledge were the Celts and Iberians. We know very little of their religion. Of their character it has been said, "The Celtiberians were brave and hardy, contemptuous

of pain and danger, and inspired from their very infancy with an almost passionate love of personal independence."

Phœnicians in Spain.

But the Celtiberians were not long allowed to possess the land. As early as the sixth century B.C., perhaps even earlier, the Phœnicians founded Carthage on the northern shores of Africa, and then pushed on beyond the "Pillars of Hercules" into the Atlantic, and founded the city of Cadiz in Spain. In the third century B.C. more Phœnicians came over from Carthage and gradually spread over nearly half the peninsula.

Romans.

At the close of the Punic wars, the Romans, having conquered the Carthaginians, took possession of all their colonies in Spain, and this country became a part of the great Roman Empire.

Vandals.

Then came the Vandals and Sueves and other tribes, and settled in the northwest corner of Spain. The Goths followed them, and having conquered them formed a Visigothic kingdom in Spain about 414 A.D., leaving little trace of the Vandals in the land except in the name Andalusia (then Vandalos).

Saracens.

In the year 711 came the Saracens, who drove out the Goths and soon obtained possession of almost the whole peninsula, except the little Christian kingdom of Asturias in the mountains of the north. Cordova was made the capital, and for nearly three centuries the country was ruled by the Omiyad line of caliphs, until the

Saracens were conquered by the Moors in the eleventh century.

Spain in the tenth century.

In the tenth century Spain was known as a centre of learning, and the beginnings of the science of chemistry are dated back to the Saracenic alchemists of Spain. We owe to them also our Arabic figures, and such words as "algebra," "alcohol," "alchemy," "zenith," "nadir," etc.

When the Saracens conquered Spain, the Christian kingdoms were nearly crushed out; but during the Middle Ages the Christians gradually won back much of what had been lost, and the Moors lost most of their possessions in Spain, though they still held Granada. The kingdom of Navarre was established in 873, the kingdom of Castile in 1026, the kingdom of Aragon in 1035; in 1037 Leon and Asturias were added, and between the years 1234 and 1248 Cordova, Toledo, and Seville also became kingdoms.

Ferdinand and Isabella.

When Ferdinand of Aragon married Isabella of Castile, their union joined two of the most powerful kingdoms in Spain. They at once began a fierce campaign against the Moors, and in 1491 Granada capitulated, and the last of the Mohammedan possessions in Spain were wrested away. This forms a great epoch in the history of the country, and from the marriage of Ferdinand and Isabella, and the conquest of Granada, dates the beginning of the KINGDOM OF SPAIN. It is interesting to remember that

three days after the surrender of Granada, Columbus, who had for a long time been asking the aid of Ferdinand and Isabella in his grand project of finding a new route to India, at last received their formal agreement to his request, and soon sailed away from that fair land, to win in the New World new possessions for Spain.

When Joanna, the daughter of Ferdinand and Isabella, married Philip, Archduke of Austria, son of the Emperor Maximilian, and their son became Don Carlos I. of Spain, it was the beginning of misfortune and disaster for the country. At this time the Spanish kingdom included Naples, Sicily, Sardinia, and all the possessions in America which Columbus and other discoverers had claimed in the name of Spain. In 1519, on the death of Maximilian, Charles inherited all the possessions of the House of Hapsburg in Austria; he was also elected emperor of Germany, and was crowned at Aix-la-Chapelle in 1520 as Charles V. Though he was then only twenty years of age, yet his empire was larger than that of either Alexander or Augustus.

Charles V.

At this time Protestant doctrines had already begun to spread in Europe, and it was Charles V., incited by Pope Leo X., who summoned a diet of German princes at the city of Worms, and cited Luther to appear before it. Though he refused to retract, and was dismissed with

Spain and the Reformation.

a safe-conduct from Charles himself, yet the emperor promised "to use all endeavors to extirpate the heresy." The Reformation continued to spread, however, and the Protestant princes of Germany formed a league for mutual protection. The Council of Trent was convened against the Protestants in 1545, and war soon broke out between Catholics and Protestants. The emperor was at first triumphant, but his despotism and tyranny excited so much animosity that others joined the Protestant leaders, and he was at last compelled to sign the Treaty of Passau, giving freedom of religion to Protestants, which was formally sanctioned by the Diet of Augsburg in 1555. In 1556 Charles resigned the throne of Spain and the Netherlands to his son Philip II., and the imperial crown to his brother Ferdinand, and retired to a monastery to end his days.

Philip II.

The Netherlands had accepted the doctrines of the Reformation, and Philip II., seeing that the spread of these doctrines would lead to a separation between the Netherlands and Spain, determined to root out this heresy; and calling the powers of the Inquisition to his aid, sent out the Duke of Alva, a fierce and cruel man, to crush out Protestantism in the land. The Dutch rose against him under the lead of William of Orange, and after a bitter contest, lasting many years, Spain was defeated, and the independence of the Dutch republic was

acknowledged by the Peace of Westphalia in 1648.

Philip II. married Queen Mary of England, and though he was allowed no political power in that country, there can be no doubt that he influenced Mary in her cruel persecution of the Protestants. When her successor, Queen Elizabeth, established Protestantism as the state religion, and in her turn began persecuting the Catholics, Spain sent out against England that greatest fleet ever known up to that time, called the "Invincible Armada," of which but a third part returned to Spain to tell the wretched story of their disasters. The success of England was regarded as a triumph of the Protestant cause in Europe, and not only helped to establish the independence of the Dutch, and strengthened the Huguenots in France, but destroyed the great power which had belonged to Spain.

The Invincible Armada.

In the days of Oliver Cromwell the Spanish were defeated both by land and sea; the English took Jamaica, and since that time, one by one, all of the Spanish possessions in America have been wrested from her.

Charles II., who died in 1700, bequeathed the succession to Philip of Anjou, grandson of Louis XIV., thus giving the real power to France, since Philip was a mere boy. Germany, England, Holland, and Prussia united to prevent the union of two such powerful nations,

War of the Spanish Succession.

and the War of the Spanish Succession was waged from 1701 to 1714. It was during this war that the English took Gibraltar, which they have held ever since. The war was ended by the Treaty of Utrecht; Philip of Anjou was crowned king of Spain as Philip V., and thus began the Bourbon dynasty, which has ever since remained in power in Spain with two short interruptions.

Beginning of the Bourbon dynasty.

The first interruption was during the years 1808–14, when Napoleon placed his brother Joseph on the throne. It was at this time that the Spanish colonies in South America, which had already shown signs of dissatisfaction, declared their independence. There was little communication between the different countries of South America, and no definite, concerted plan of revolt; but in 1810 Venezuela, then Buenos Ayres and New Granada declared their independence, and within a few years most of the other countries of South America followed their example.

Loss of the American colonies.

The second interruption of the Bourbon rule was between 1868 and 1874, when a monarchy, under Amadeus, and then a republic were successively established.

In 1874 Alfonso XII. came to the Spanish throne, restoring the Bourbon rule. After his death in November, 1885, his elder daughter was queen for a short time until the birth of the little heir to the throne on May 17, 1886.

Many of the people were much disturbed when the queen mother insisted upon naming her little son Alfonso, since he would have to be known as Alfonso XIII., and many were the doubts about the worthiness and ability of Queen Christina as regent; but she performed her duties faithfully and loyally, though a bigoted and intolerant Catholic, until the day when the young king was crowned as Alfonso XIII. of Spain. It was in the spring of 1898, during the childhood of Alfonso, that war was declared between Spain and the United States, by which Spain lost all her possessions in the West Indies and the Philippines. The story of the last century in Spain has been a record of loss and disaster; but it may be that these losses will prove in the end a blessing. Already the country is making rapid progress toward greater freedom in religion, and more enlightenment of the people, and the prospects for the future under the young king and queen are hopeful.

Alfonso XIII.

2. *The Catholic Church in Spain*

"Whensoever I take my journey into Spain, I will come to you; for I trust to see you in my journey, and to be brought on my way thitherward by you." So wrote Paul to the Christians in Rome, but whether he was ever able to make that journey into Spain, we do not certainly

Paul in Spain?

know. Many scholars have believed, however, that it was Paul who carried the Gospel to that land. Clement of Rome, who wrote less than fifty years after the death of Paul, tells us that Paul "taught righteousness to the whole world and reached the boundary of the West." The boundary of the West as known in Clement's day must have been at least as far west as Gibraltar. Irenæus, too, wrote in the second century of "churches which have been planted in Spain." The Spanish people themselves, however, claim James as their patron saint, and they have legends and traditions of his visit to Spain, though it is doubtful whether he ever saw that country.

Early Christians in Spain.

But however it began, it is certain that at a very early period there were Christians in Spain, though we know little about them until toward the middle of the third century. Then we learn that there were faithful Christians in not a few places, and some also who were considered heretics. We also learn that paganism was still a power in Spain, for Christians were persecuted and slain, and many were tempted not only by the idolatry, but by the immorality of paganism. We learn, also, from the earliest authentic letters that at the beginning of the fourth century churches had been long established, and some splendid ecclesiastical buildings had already been erected.

Spain has a long record of early martyrs, es-

pecially during the days of Diocletian. The tales of the martyrs were written by Prudentius, and though doubtless there is much of legend mixed with the truth in his poems, yet they bring vividly before us those dreadful times in Spain. One of the greatest men who bore witness to Christ in these years of persecution was Hosius, bishop of Cordova. Fortunately for the Church, he was not one of those who were put to death for their religion. In the year 306 a great council of the Church was held at Elvira, near Granada, which was attended by no less than nineteen bishops from different parts of Spain. The canons passed by this council show us some of the problems that at this time perplexed the Church. Thirteen of the canons were against idolatry, and two against Judaizing. Then there were canons against the different moral evils of the times, and canons on church discipline in general. One important canon against pictures in the churches was as follows: "We determine that there ought not to be paintings in the church, lest the object of our worship and adoration be painted on the walls." It is evident from the wording of this decree that the one thing the bishops objected to was the paintings representing the Deity. Lest this should be done, they forbade all paintings. This total absence of paintings or images was at that time the one thing that distinguished Christian churches from Pagan

Hosius and the Council of Elvira.

Pictures forbidden in the churches.

temples, and it was not until the second Council of Nicæa, 787 A.D., that permission was given for the adoration of images or pictures.

Hosius.

In the time of Constantine, Hosius seems to have had great influence at court, and it is believed by many that he presided at the great Council of Nicæa in 325. For twenty years after this council we hear little of him, but it is probable that he was governing his diocese and organizing the Spanish Church. He was never again summoned to Constantinople; during his absence the emperor was much influenced by Eusebius, and when Constantius became emperor, the court adopted the Arian faith. A church historian says of Hosius, "In him died the bishop who stood next to Athanasius in reputation in the fourth century, nor has the Spanish Church ever produced a prelate equal to him since that time."

Religion of the Goths.

When the Goths conquered Spain they found the people of this old Roman province believing in what was then the common faith of Christendom, and therefore called the Catholic or Universal Church. The Goths were a more civilized nation than the Vandals, and they, too, came into Spain as Christians, but they had accepted the Arian form with the other German tribes, having been converted by that earnest Arian missionary, Ulfilas. But their neighbors, the Franks, who had accepted the Catholic religion in the days of Clovis, had much influence over

the Goths, and in time it came to pass that they, too, accepted the common Catholic dogmas which were already believed by so many of the people of the land they had conquered. When their king Reccared accepted the Catholic faith, he made that the state religion. Reccared died in the year 601, having united the different Gothic, Suevic, Roman, and aboriginal races into one nation accepting one religion, and it may be said that from that time Spain has earned the title of "the most Catholic country in the world."

Saracens and Christians.

When the Saracens conquered Spain, they brought with them the Mohammedan religion; but Spain as a country never accepted it. Though many nominally professed the Moslem faith for the sake of peace, yet there were always many Christians in the land, and there was for centuries war between the Christian kingdoms and those occupied by the Mohammedans. Then divisions arose among the Mohammedans themselves, and soon there was fighting between Saracens and Saracens, between Christians and Christians, and between Christians and Moslems, ending at last when the marriage of Ferdinand and Isabella united the two most powerful Christian kingdoms, and led to the conquest of Granada, the last stronghold of the Moors. Spain was now a great Christian nation, but the Christianity seemed to consist largely in hating heretics, and the Church was held to the Catholic faith by the terrors of the Inquisition.

Persecution.

In the early Church, heretics were punished only by being shut out from the company of the faithful. It was in Spain that the first heretic was put to death for his faith, when the Emperor Maximus, urged on by two bishops, put Priscillian to death; the Spanish Emperor Theodosius, too, was most severe in his laws against heretics.

The Inquisition.

Yet it was not in Spain but in France that the Inquisition was first instituted, when Pope Innocent III. proclaimed the crusade against the Albigenses. The Inquisition entirely exterminated these brave people, and made its way into Italy and Aragon, but was not at first admitted into Castile. After the marriage of Ferdinand of Aragon with Isabella of Castile, it was established in the latter kingdom also. Queen Isabella shrank from using such dreadful measures, but she was told by her confessor that it was her duty, and at last she yielded, and the Inquisition was introduced into Castile. It was used at first to drive out the Jews, and to suppress Mohammedanism in Spain, and then against all heretics, and for many years it did its dreadful work.

The inquisitors were commanded to examine into all cases of heresy or suspicion of heresy. When they entered a town, they issued an order to all inhabitants, desiring them secretly to denounce all heretics among them. As soon as any one was denounced, he was arrested and

imprisoned. He was given no information as to his accusers, but was examined, by torture if deemed necessary, and, if condemned, as usually happened, was handed over to the authorities to be burned. When Charles V. came into power, being a German, not a Spaniard, he thought of abolishing the Inquisition; but new opinions were springing up in the Church, which he detested, and he was persuaded by the pope that they could best be crushed out by the Inquisition. There was a universal protest in Spain against its methods, and a desire for reforms, that at least its victims might know what were the charges against them, and might obtain justice, but in vain. The pope, the king, and the inquisitor-general only increased the power of this awful tribunal instead of lessening it.

The first Protestants.

The first Protestant in Spain was Rodrigo de Valero. He had been an idle, fashionable young man in Seville, but he was led to study his Bible, and his whole life was changed. He thought out for himself a system much like Luther's, and began to talk of it to others. He was brought before the Inquisition, all his goods were confiscated, and he himself was confined in a monastery for life, where he died at the age of fifty. Before he died he had many times talked with Egidius, the famous preacher at the cathedral of Seville, and it soon began to be noticed that the character of his sermons was

much changed. Suspicion was soon aroused, and Egidius, too, was led before the inquisitors and condemned, on suspicion of being a Lutheran, to three years' imprisonment, and forbidden to preach for ten years; but he died after his first year of imprisonment. It is said that the condemnation of Egidius had much the same effect upon his followers as did the martyrdom of Stephen upon the early Christians: many of them were scattered abroad, and wherever they went they carried the new doctrines.

What the Inquisition did in Spain.

In the days of Philip II. the Inquisition reached the acme of its power and cruelty. A writer on church history thus summarizes the results of its work:

> "By its agency, from 1481–1798, there perished in the flames, thirty-two thousand persons, there were burnt in effigy seventeen thousand, and two hundred ninety-six thousand were degraded, imprisoned, stripped of their goods, ruined, and subjected to pain and ignominy. In all three hundred forty-five thousand human beings in the peninsula alone suffered at its hands, and to that sum of misery is to be added the further sum made up by the suffering of an untold number in India, South America, and all the Spanish and Portuguese colonies."

Protestantism nearly crushed out.

In 1559 there were at least a thousand Protestants in Seville, a thousand in Valladolid, and a proportionate number in all the towns of Spain. "They were all burnt," says the historian, "or driven by fear of being burnt into professing themselves Roman Catholics. The

Inquisition continued its work, and Protestantism did not dare to lift its head in Spain until after the Revolution of 1868."

Reforms in the Catholic Church.

The Reformation, however, was not without its effect in Spain. A counter revolution took place in the Roman Church, one form of which was Jesuitism. There also sprang up in Spain a company of mystics, whose object was to keep alive a warm piety in the heart, while still adhering closely to the doctrines of Rome. One of the best examples of this school was St. Theresa. But although these mystics did bring about a certain reformation in morals, yet they did not lead to that real reformation of the heart and life which Spain needed. "Spain, like France, would not have Protestantism, and therefore has had to go through the same deep seas of unbelief as France."

Present conditions.

"The present state of things," says Canon Meyrick, "is as follows: An impoverished and languid church is supported by the nobility and by statesmen as a political instrument, but it has lost its hold on the middle classes and the shopkeepers, who are given over to scepticism and unbelief. Yet it is still an object of affection to the great majority of the peasantry, who believe whatever they are taught by their priests, with a faith that is touching in its simplicity. The bishops and clergy have lost both the vices and the merits which belonged to them as members of a wealthy and turbulent aristocracy, but the compulsory discipline of a universal celibacy still bears its evil fruit as of old. Among the laity the philosophy introduced from France contends with the inherited reverence for the priesthood, and leads men to disbelieve

the doctrines of the Church, but to refrain from formally breaking away from her."

3. *Protestant Missions in Spain*

The English Wesleyan Mission.
The Baptist Missionary Union.
The American Board.
The Plymouth Brethren.
The United Free Church of Scotland.
The English Independent Church.
The Swedish Baptist Mission.
The Iglesia Reformada.

Earliest missions.

The earliest Protestant mission to Spain was undertaken by the English Wesleyans, who naturally began at Gibraltar, that British rock fortress on the edge of Spain. This mission dates back nearly a century, to 1816. In the decade between 1830 and 1840 vigorous efforts were made to spread the news of the kingdom throughout Spain, from Cadiz as headquarters; but the inveterate opposition of the Romanists compelled its abandonment.

In 1869 the mission was revived at Barcelona, and soon afterward work was begun in the Balearic Islands off the coast of Spain. Of late years this mission has largely prospered under the energetic leadership of Rev. Franklyn G. Smith, who began his life work in Majorca, but is now stationed in Barcelona.

Wesleyan Sunday-schools and societies.

The Wesleyan Mission has done especially good work in its Bible classes for children, which have been eminently successful. Any one

who should see Mr. Smith holding the rapt attention of a hundred bright-eyed Spanish children while he taught them the Gospel story would not soon forget the inspiring sight.

The Christian Endeavor Societies in this mission, as throughout Spain, have been particularly successful. There are now twelve (six Young People's and six Junior) societies in Barcelona, and these entertained the Spanish National Convention of Christian Endeavor in November, 1908. No Protestant meeting place could hold the numbers that came together, and a large theatre and a dance hall were hired, which, at some of the services, were filled with eager listeners.

Missionaries who had spent all their lives in Spain declared it to be the greatest evangelical gathering ever held in Spain since the days of the Visigoths.

Baptists in Spain

The beginning of Baptist work.

The Baptist Mission in Spain has suffered many vicissitudes, and at times has seemed to be entirely crushed out; but, like Truth itself, it has risen again, and is now in a more hopeful condition than for many years. It was begun forty years ago by Rev. William I. Knapp, who applied to the American Baptist Missionary Union for assistance. For a time, in Madrid and vicinity, it flourished greatly, and several churches were gathered. The opposition of the

Romanists, however, proved too much for them, and when the missionaries returned to the United States, the churches gradually disintegrated and disappeared.

In 1885 the mission existed only in Barcelona, under the care of Rev. Eric Lund, a Swedish Baptist, who afterward was sent to the Philippines to inaugurate the very successful mission which he has established there. Rev. M. C. Marin soon joined Mr. Lund in his work, and is still doing admirable service at Sabadell, a suburb of Barcelona, while Mr. Anglada holds the Baptist fort in that city. The present unrest in Spain, the indisputable trend of the country toward materialism and infidelity, makes the necessity for all such evangelical work the more imperative. As Mr. Marin himself says: "What shall we do for this poor people? Give them a chance to understand what the true and simple Gospel is. Never was the opportunity so good in Spain as now. The fields are ready for the sowing now, as they have not been for the last four centuries."

Plymouth Brethren.

The Plymouth Brethren are active and influential in many parts of Spain, and promote an earnest and evangelical, but distinctively individualistic, type of piety.

Bishop Cabrera.

An interesting development of Protestantism is the church of Bishop Cabrera in Madrid. Consecrated a few years ago by Archbishop

Plunkett of Dublin, Bishop Cabrera has built a "cathedral" of considerable size and beauty in the capital, and his church is strong and vigorous, appealing especially to the Irish Protestants for sympathy and support.

Don Cipriano Tornos.

The most eloquent preacher in Spain is admitted to be the venerable Don Cipriano Tornos of Madrid. He was once chaplain to Isabella II., but, on his conversion, more than twoscore years ago, he sacrificed a brilliant career to his convictions. He still preaches to a Spanish congregation in a building which was once the seat of the Inquisition in Madrid, where the British and Foreign Bible Society also has its offices, and is greatly beloved and revered by all Protestants. He well expressed the hopeful view which Spanish Protestants take of the progress of the kingdom in their beloved land, when he said, amid great applause, at the recent National Christian Endeavor Convention in Barcelona: "When I came to this convention, and saw the throngs of young Protestants, I was inclined to say with Simeon, 'Now lettest Thou Thy servant depart in peace!' but now that I have attended the meetings, and been inspired by all I have seen, I never want to die, but to live to see the salvation of God, which will surely come to Spain."

Congregational Missions in Spain

Beginning of American Board work.

The American Board began its missionary work in Spain in 1871, when Rev. Luther H. Gulick and his brother, Rev. William H. Gulick, with their wives, were sent out to survey the field, and select a location for the mission. Dr. Luther Gulick took up his residence in Barcelona in March, 1872; but though a certain amount of religious liberty was then allowed, yet the government showed itself so unfriendly and put so many obstacles in the way that it seemed impossible to do effective work, and he was transferred to another country with better conditions for service. Rev. William H. Gulick began work at Santander, on the northwest coast, a city of twenty thousand inhabitants. He opened his house for Sabbath services and soon had a good congregation in attendance. In 1876 the First Evangelical Church of Santander was organized with seventeen members. Mr. and Mrs. Thomas Gulick also joined the mission, and settled for a time in Zaragoza, where they organized, in 1876, another church, with twelve new members, and seventy-five members transferred from an old Protestant church formerly established there; later, they, too, left Spain for other work.

Churches in Santander and Zaragoza.

In 1881 the mission moved its headquarters to San Sebastian. During all the years since that time the work has progressed, slowly but

steadily, in spite of all opposition and hindrances.

The greatest difficulty in the work has arisen, as in other Catholic countries in modern times, from the prevailing spirit of unbelief and indifference. In the early years of the mission, many obstacles were put in the way also by a society of Catholic ladies, organized for the express purpose of hindering the work of the missionaries. These ladies visited in the homes to argue with the people, promising free clothing and schooling for the children, and work for their parents, if they would give up the Protestant schools and meetings, and threatening loss of employment if they should persist. Hindrances.

There is now a central station in Madrid with five missionaries at work there, who also feel the care of sixteen cities and villages in which the mission has established its work, with thirty-one Spanish helpers as pastors, preachers, teachers, etc.; there are eight churches, sixteen places of worship, twenty-three Sunday-schools, and fourteen day schools, all of which are prospering and doing a good work for Spain.

What One Woman has done for Spain

The Work of Mrs. Alice Gordon Gulick in Madrid and throughout Spain

It was the work and the influence of one weak and unworthy woman in Spain that opened the

Isabella II. banished from Spain.

way for the work of this consecrated Christian woman in her country. When Isabella II. was banished from Spain for her misdeeds, a door was opened for the entrance of Doña Alicia Gulick, as her Spanish friends loved to call her. Until the Revolution of 1868 the Bible had been forbidden in Spain, and, though occasional copies of the Gospel had found their way in, yet to be known to possess or to read it meant persecution if not imprisonment. But when in 1868 a constitutional government and a certain amount of religious liberty were proclaimed, missionaries were soon ready to enter this field, and, among the first, as we have said, were Mr. and Mrs. Gulick. At first Mrs. Gulick's time was fully occupied in studying the language, attending to household cares, and helping her husband, so far as she could in his missionary work; but it was not long before she began that educational work which was to make her influence felt not only through all northern Spain, but also in Madrid and other parts of the country.

Mrs. Gulick welcomed.

Her interest in Spanish girls.

She began with a few little boys in her own home, but she could not long refrain from helping the Spanish girls, whom she longed to lead into a larger life of usefulness. It was about three years after her arrival in Spain that Mrs. Gulick, in calling on a Spanish family, spoke of the educational opportunities open to girls in America, and of her wish that Spanish girls

might have the same privileges. But we will let Miss Anna F. Webb of Madrid, for many years one of Mrs. Gulick's helpers, and who succeeded her as Directora of the school, tell us of the small beginning of a great and beautiful work.

The first pupil.

"Some days later a young girl knocked at Mrs. Gulick's door, with a request that sounded strange from the lips of a Spanish girl.

"'I was sewing in the parlor of the Senora A. the other day when you were telling her the way that girls are educated in your country. I want to be educated, too. Won't you teach me?'

"This simple and eloquent appeal went straight to Mrs. Gulick's heart. But as a busy mother and missionary whose hands were already more than occupied in the work of the mission stations, how could she conscientiously take up other burdens? However, Arsenia pleaded still farther.

"'I am a seamstress and will attend to your family sewing if you may have time to teach me.'

"In the end, the love and the longing to help even one girl from Spain's millions to rise to a higher life prevailed, and Arsenia became a member of Mrs. Gulick's household, and began with very slow steps the difficult road that leads to educated womanhood. More than thirty years later, in the school chapel in Madrid, this same Arsenia, now a beautiful, white-haired matron, led the prayers before an audience of some seventy-five girls of whom she had been the forerunner. Faculty and students were helped and strengthened by her gracious words. Surely this one out of hundreds of Mrs. Gulick's foster daughters has risen up to call her blessed."

The little school.

And so began the little school which was to grow and develop into the two schools which

now offer the largest opportunities for the education of girls in Spain. The second pupil to be added to this little school was Generosa, the little maid who cared for Mrs. Gulick's children, who begged to share the teaching which Arsenia was enjoying. It was not long before other girls asked to join them, and it grew to be a genuine school. Other teachers were needed, and a Spanish young lady who had been educated in Switzerland was engaged, and later Miss Susan Richards, from Auburndale, Mass., Mrs. Gulick's native town, went out to help in the work.

In San Sebastian.

In 1881 it was thought best to move the school from Santander to San Sebastian, just at the gateway into France, and the school was soon established there with five boarders and a few day pupils. In 1887 Miss Catherine Barbour, a graduate of Mt. Holyoke College, was sent out by the Woman's Board, to teach in the school, and some of the graduates, who were by this time ready to help in the work, were also engaged as teachers in the school, which had now come to be called the Colegio Norte Americano.

The first graduation.

In 1881, soon after the removal to San Sebastian, occurred the first graduation of a class of five girls who had completed the course which Mrs. Gulick had carefully planned for them, about equivalent to the course in one of our high schools. Every year since that time a class of educated Christian girls has graduated

from the school, and the best part of the work accomplished has been the beautiful spiritual influence exerted by Mrs. Gulick and the other teachers, so that almost every girl who has gone out from that school has soon made herself the centre of the religious life of the city or village to which she has returned. Many of these girls have become the wives of Protestant pastors, and the communities in which they have settled have not only felt the influence of the new Christian home established among them, but have found a new friend and helper, and an inspiration to a better life, in their pastor's wife. Other girls have gone out into the towns and villages of Spain to teach in the day schools established by the mission, and in almost every case these graduate teachers have not only taken charge of the day schools, but have also established Sunday-schools and Christian Endeavor Societies, and have even taken charge of religious services for the community in small places where there was no pastor. The reports of the work done by the graduates of this school are full of accounts of Christian service, of which the following, reported for us by Miss Mary Lyon Page of Madrid, is a sample:

What the graduates have done.

"A few miles distant from a desolate railway station lies the village of Pradejon, approached by a road leading through a dry and barren plain. The narrow streets of the mud and plaster village would not admit our two-wheeled cart, so we got out and walked until we reached

A graduate in Pradejon.

the school, which was built of stones and covered neatly with plaster.

"Ascension (A-then-sion), who was in charge of the work, graduated from our boarding school only a short time before, and this year was her first experience in teaching. She found the scholars rude and rough, but insisted on good manners; so when a polite boy was seen in the village, he was always credited to the Protestant school.

"Between thirty and forty children came to school the morning of our visit. After devotional exercises, work began. A class was called; we listened; we could hear. What a wonder! Unlike the public schools, the other pupils were sitting quietly instead of studying aloud at the top of their voices. We began to admire our teacher.

"Sunday morning came Sunday-school. There was no pastor, and the teacher did it all. She gathered the children in the chapel, played the harmonium, led in the hymns she had taught them to sing, read the Scriptures and prayed, then mounted the platform as superintendent and conducted the lesson. She had given out lesson papers beforehand, and they had studied them. There was no playing by the boys; they were too eager to be the ones to answer her questions. It was a sight worth seeing. Ascension is not handsome, but comely, tall, and commanding; she stood like a general marshalling his soldiers. At her bidding they recited, and children who two years before had never seen a Bible were repeating Bible texts or telling Bible stories. Others enjoyed it, too. As there was no morning service grown-up people strayed in and sat at the back, — fathers, older sisters, and mothers with babies in their arms. In the afternoon a 'sermon,' or exposition, was given by a brother in the church, but it did not compare with the morning teaching."

Through all these years the school has been

advancing; new teachers have been sent out, and the course of study has been enlarged; but always the main purpose of the school has been to send forth into the land of Spain, not simply *educated girls*, but cultured *Christians*, who have been doing just such work as we have described.

In the early years of the school, Mrs. Gulick gave to the graduates diplomas signed by herself as Directora, but she could not long be satisfied with this, since in Spain no diplomas were considered of much value except those given by the government. Having tried in vain to get permission to present her girls for examination in the national normal schools, she determined to try to have them take the examinations at the government colleges which were called *Institutos*, and which gave the degree of Bachelor of Arts. In former years a very few girls who had been educated by priests had been graduated from these Institutos, and she believed that her girls could also pass the examinations. In 1890 eight girls began to take this course under Mrs. Gulick, Miss Barbour, and Miss Anna F. Webb of Wellesley College, who was added to the faculty during that year. In June, 1891, a group of girls went to the Instituto for their first government examination, which they passed successfully, most of them receiving the mark of "Sobresalientes," the highest rank given.

Taking their degrees.

During the eight years of government examinations in San Sebastian, these Spanish girls bore off many honors, and proved that they could do as good intellectual work as their brothers. In 1892 Miss Page and Miss Bushee of Mt. Holyoke were sent out to join the faculty, and other helpers have since been added to their ranks, and the work of the school has constantly improved. In 1894 four girls received from the government Instituto their degree of B.A., and there was great rejoicing in the school.

The first M.A.'s.

Still Mrs. Gulick's ambition was not satisfied though year by year other girls also took their degrees. She went up to Madrid and arranged with the professors there that her girls should be allowed to take the course in Philosophy and Literature, and take the degree of M.A. In 1897 two graduates from this school went to Madrid and passed these examinations so successfully as to receive great approbation from the Spanish professors, and also won much admiration from the students of the university. Miss Webb, in her account of the school, thus describes the honors paid to these girls:

The "Escolta Real."

"When these two young women went to Madrid in 1897 for their final examinations, they were accompanied by two other graduates from the Instituto, who had been matriculated in another course of the university, that of Pharmacy. This comprises four years of work chiefly in the Sciences and Mathematics. The difficulties of entering this course were somewhat greater than in that of

Philosophy and Letters, owing to the different character of the students and the objections of the professors. They were at first more averse to allowing women to enter their classes, and the students looked upon this novel procedure as a huge joke. The experiences of that first year are too long to relate, but one notable and literal 'onward march' in the progress of education should be recorded. One day, at high noon, when the streets were most thronged, the two girls were surprised as they left the door of the university to find a double line on both sides of the street of three or four hundred students, who had formed what they call the *Escolta Real* (Royal Escort) for the girls. As soon as they appeared, the Royal March was struck up, and hats, canes, coats, books — anything was thrown down for them to walk on. Street cars were stopped, and any foot passenger not in the immediate 'Royal Party' or 'Escort' must needs wait until the triumphant procession had passed by. This escort was continued for about half a mile until the girls could find refuge in another university building."

In 1898 our Spanish War broke out, and the school was moved from San Sebastian, across the border to Biarritz in France, where it remained for five years, and though for a year or two the work of the government Institutos was interrupted, it was resumed again as soon as possible. In 1901 the school met with a great loss in the death of Miss Barbour, who had always been a strong spiritual and intellectual force in the school.

Death of Miss Barbour.

"Her helpful presence was missed," says a friend, "in every department of the school; in the class-room, in the faculty meetings, in the weekly prayer meetings of the girls: everywhere her cheery, hopeful spirit, her indefati-

gable energy and her strong Christian character had been a mainspring of the institution. Her helpful influence extended to every corner of Spain, through the hold she kept on the girls after they had left the sheltering roof tree of the school. Her memory is loved and cherished throughout Spain."

Removal to Madrid.

When the time came for the school to cross the border again from France into Spain, it was decided to move, not to San Sebastian, but to Madrid, that the school might have the greater advantages which the capital could offer. Just after the decision had been made, a great grief came upon the school in the severe illness of Mrs. Gulick, and, after a few weeks of pain and weakness, during which she still took counsel with the faculty, and planned wisely and prayerfully for the school, she was taken to her heavenly home.

Death of Mrs. Gulick.

"Friends from all over Spain," says one who loved her, "came to say their last farewell, and a choir of her beloved girls softly sang her favorite hymn, 'Nearer, my God, to Thee.' The bodily presence of Mrs. Gulick is now no longer among her pupils; but her influence, powerful, invigorating, helpful, will always permeate and in a measure guide the school."

Mr. Gulick's work for the school.

After the death of Mrs. Gulick, her husband, to whom she and all of the faculty had always turned for help and counsel, gave himself very heartily to carrying on the work to which she had devoted her life, and is still assisting and advising in the management of the school,

while at the same time he feels the care of all the churches connected with this mission.

We cannot give space to a detailed account of the work in recent years. New departments have been opened and larger opportunities offered year by year. In 1892 the school took the title of "*International Institute for Girls in Spain.*" At that time a corporation was formed, which is entitled to hold property in Spain; a beautiful new building has been erected in Madrid, and the school has been divided, the corporation taking charge of the girls of the three highest classes in the government Institute course, and retaining the name of International Institute for Girls in Spain; the school for the younger girls and those taking the Normal course under the care of the Woman's Board of Missions, taking the name "The Normal and Preparatory School for Spanish Girls."

International Institute for Girls in Spain.

Though the school has continually advanced intellectually, until it is now giving to Spanish girls opportunity for a higher education such as their sisters in America have long enjoyed, yet their religious interests have been placed first. A few words spoken by Mrs. Gulick, when she first began to plan for the new building, show the spirit in which the school began, and her steadfast purpose to keep it always a *Christian* school. "I want to build a chapel," she said, "and around it erect the rest of the house."

Ever since the graduation of its first class,

Spiritual influence of the school throughout Spain.

this school has been sending forth into different parts of Spain little companies of educated, cultured, Christian girls, whose spiritual influence has been felt wherever they have gone, and at the large Christian Endeavor Convention held in Barcelona in 1908, it was said that more than half the societies represented there had been organized and led by these Christian girl graduates, trained by Mrs. Gulick.

Though the International Institute is no longer under the care of the Woman's Board, and cannot now be called a missionary college, yet it is the earnest hope of many who have helped to support it through all the years, and are still helping, that it shall always be distinctively a Christian college, and that its graduates may always be in the future, as they have been in the past, a strong spiritual and uplifting influence in the land of Spain. Many of its members will always be those who enter it from the Normal and Preparatory School, still under the care of missionaries of the Woman's Board, who are there learning to walk in the path of righteousness and to do earnest work for the Master, "whose they are and whom they serve." It has been the testimony of many in Spain who have known of its work that this school has been one of the strongest evangelistic and spiritual forces in the country.

The future of the school.

Other Foreign Boards

Our space does not allow us to dwell at length upon the excellent work of other European missionaries, but we must be content to record the fact that the Scotch Presbyterians have four missionaries in Spain, who are established at Cadiz, Cordova, Huelba, and Seville; the English Independents two, at Malaga and Vigo; the Swedish Baptist one, at Valencia; and the Iglesia Reformada Mission two, at Seville and Salamanca.

PART II

The Gospel in Austria

1. *The Story of Austria*

Though Austria is not a Latin country, it has long been under the dominion of the pope, religiously, and its missionary history may be appropriately, though briefly, treated in this volume.

We first hear of Austria as a little Roman province called Pannonia, in the year 14 B.C., including what is now lower Austria. Later it was occupied by different barbaric tribes, until it became a part of Charlemagne's empire, and was called the Eastern Mark, or Östreich, from which came its present name. For many years it was ruled by a margrave; then as it acquired

more and more possessions, it became first a duchy and then an archduchy.

The Hapsburg dynasty.

The Hapsburg dynasty began in the thirteenth century with Albert as ruler of Austria, Styria, and Carniola. From this time until the Reformation there were many changes in Austria. Bohemia and Hungary were added to it in the fifteenth century. The Netherlands were acquired when Maximilian married a daughter of Charles the Bold, and all these possessions were inherited by his son, Philip the Fair. Philip married Joanna, the daughter of Ferdinand and Isabella of Spain, and their son, the celebrated Charles V., inherited Austria, the Netherlands, and all the Spanish possessions.

Austria's wars and losses.

In the Thirty Years' War, Austria took the side of the Catholics against the Protestants. She also took a large part in the War of the Spanish Succession, and in the wars against Napoleon, in which she was repeatedly defeated and met with many losses. Since 1866 Austria has occupied an important position in the political affairs of Europe. In 1867, in order to satisfy the demands of the people, a new constitution was adopted, and in that year the emperor and empress were crowned king and queen of Hungary, the Emperor Francis Joseph having signed an imperial rescript, promising to give to Hungary self-government so far as it would not affect the unity and power of the empire.

The Austrian Empire now includes Hungary, Bohemia, Moravia, and several smaller provinces. About two-thirds of the people are Roman Catholics, and about one-tenth Greek Catholics. There are now nearly half a million Protestants in Austria proper, and more than three millions in Hungary, where there is perfect religious equality, each denomination being free to carry on its work in its own way. In Bohemia the religion is Roman Catholic, but the number of Protestants is increasing every year. Present conditions.

2. *Protestant Work in Austria*

United Free Church of Scotland.
Missions to the Jews.
American Board of Commissioners for Foreign Missions.
Missions among Roman Catholics.

This great empire is of especial interest to Protestants, because here the earliest dawn of the Reformation broke upon a darkened world. In the latter part of the fourteenth century John Wycliffe had begun to put the Bible into the hands of the common people, and was sending out his priests to read and to preach the Word of God in England.

John Huss, in Bohemia, was one of the people who had read Wycliffe's Bible. He, too, felt that it ought to be read by the common people, and therefore had Wycliffe's works translated into Bohemian. He denounced with great bold- John Huss.

ness the errors and abuses which he saw in the Roman Church. "Christ," he said, "is the head of the Church, not the pope." For more than ten years this faithful man preached eloquent sermons in Prague, until he was excommunicated and forced to leave the city. His books were publicly burned by the Archbishop of Prague, but Huss exclaimed, "Fire does not consume truth." Still he continued to preach, in spite of all hindrances, and many were led to the truth; but at last he was summoned to appear before the Council of Constance, where he and his books were condemned to the flames. He was burned at the stake on the sixth of July, 1415. The anniversary of that day is as much observed now in Bohemia, we are told, as is Washington's birthday in America.

Yet he did not die in vain, for many had read the books that were burned, and had listened to his faithful preaching, and believed the doctrines which he taught. Among his followers was one Jerome of Prague, who also was imprisoned for preaching and teaching the same doctrines. He was kept in a dungeon and was fed on only bread and water, until, worn in body and mind, he was persuaded to recant. But it was only for a short time, and at his next examination he declared that his recantation was the greatest sin he had ever committed, and once more boldly proclaimed what he believed to be truth. For this fearlessness in teaching what the Church

Jerome of Prague.

pronounced heresy, he, too, suffered martyrdom in Constance in 1416. That same city which condemned these two men now takes pride in the monument erected in their honor, in a beautiful spot a little outside the city. In the city hall of Prague itself is a beautiful painting representing Huss before the Council of Constance; in Husinetz, the home where John Huss was born is now the property of the American Board, and is used as a chapel, where the truth that John Huss proclaimed, and for which he died, is now taught every week.

Bohemia in the sixteenth and seventeenth centuries.

The number of followers of John Huss increased until, in the sixteenth century, the majority of the Bohemians were Protestants. In 1619 they revolted against the emperor of Austria, asserted their religious liberty, and elected the elector Frederic as their king. In 1620 he was defeated near Prague by the Austrians, who then commenced a bitter persecution of the Protestants and almost exterminated them.

But better days have come, and, though the established church is Roman Catholic and the majority of the Bohemians accept that faith, yet other religions are tolerated. To-day, in Bohemia and throughout the Austrian Empire, any religious body that has been legally recognized is allowed ordinary public worship, and the management of its own affairs.

In 1872 the American Board sent out three missionaries and their wives to open a mission

Beginning of Congregational missions.

in Austria. Rev. and Mrs. A. W. Clark, who went out at that time, are still working in Prague, where they were joined in 1891 by Rev. and Mrs. J. S. Porter. They found a few missionary workers already on the field. The Free Church of Scotland was working among the Jews in Vienna, Pesth, and Prague; the United Presbyterians of Scotland were supporting a few pastors and evangelists in northern Bohemia; the Continental Society of London was working through the Reformed Church, and the Moravian Brethren were also at work, while the American and Foreign Christian Union was represented in Hungary by colporteurs and Bible women. The new missionaries were warmly welcomed by the evangelistic workers in Austria, and by a few of the Protestant pastors, but there was much opposition from the Roman Catholics. There was very little religious liberty in Austria at that time, and all that could be done at first was to obtain permission from the chief of police to open a small hall at which a lecture might be delivered on "Loving One's Neighbor." With much difficulty this permission was obtained, "just for once," that the police might see what the character of the service would be. Finding nothing objectionable in it, they allowed the meetings to be continued, though the Catholic Church was very bitter against these "interlopers," as they considered them.

The first meetings.

Every obstacle was put in the way of the mission, but the work went on, and in 1880 the first "Free Reformed Church" was organized in Prague with twenty-six members, and more and more people came under the influence of a pure Gospel, notwithstanding the continued hostility of the government. At one time the Austrian government ordered that all public meetings of the Protestant faith should be stopped. Private meetings only might be held, and each person attending them must show a card of invitation. Many such private meetings, however, were held in different places, and many tracts and portions of Scripture were distributed.

"Los from Rom." Toward the close of the nineteenth century the movement called "Los from Rom" began, which was largely political in its influence, yet nevertheless influenced the religious lives of many, for thousands at that time left the old Church, and many of them began to attend the Protestant services, and the halls of worship were crowded as never before.

Growth of the work. In 1902 the Supreme Court of Austria declared the Congregational churches of the empire to be Christian churches, thus giving them the standing they had long desired. Since that time the work has greatly grown in power and influence. In one year twenty-two thousand copies of the Bible were distributed, largely by sale, to these Bohemian people, and since their

evangelistic spirit leads them to establish churches and engage in Christian work wherever they go, the influence of this mission is extended much farther than mere figures can tell.

At the present time (1908) this Austrian mission, which began in 1872, in the city of Prague, reports two missionary families, twenty-four organized churches, with Bohemian preachers, evangelists, colporteurs, and Bible women to the number of forty-four.

The work in Russia.

Some members of these mission churches have moved on into Russia, and, especially at Lodz in Russian Poland, they have found freedom to preach the Gospel, the Russian government putting no hindrances in their way. Dr. Clark, of Prague, tells us that a Bohemian can learn Russian in six months, so similar are the languages, and thus these Bohemian Christians have been able to do good evangelistic work in that region.

Austria in America

Even when the mission had made only a small beginning in Bohemia, the influence of its work began to be felt in our own land. As early as 1880 the mission arranged to give to every Bohemian emigrant to America a copy of the New Testament in his own language. The mission also made a still more important gift to America, in giving up Rev. and Mrs. Schauffler

and Rev. and Mrs. Adams, who were obliged for reasons of health to return to this country. Their experience of mission work in Prague and their knowledge of the Bohemian language fitted them to begin work at once among Bohemians in Cleveland and Chicago. Soon they were both at work for the Slavic races, especially for those emigrants who had been in any way connected with the mission at Prague, but also working for all whom they could influence.

In a recent report from his mission field in Austria Dr. Clark of Prague writes as follows:

Bohemian pastors.

"Looking over to America, we see in Connecticut a young Bohemian pastor whom we claim as the fruit of our work here. In Pennsylvania we see two preachers, former members of our Young Men's Christian Association; in Cleveland two earnest preachers and deacons who are rewards of our labors in Bohemia and Moravia. In Wisconsin, Iowa, Dakota, Texas, and other states appear the fruits of our Christian Association work."

The Scotch Presbyterians are doing a good work among the Jews in Budapest and other cities, and many good influences are going forth in the Austrian countries through the labors of colporteurs and Bible women sent out by other societies.

PART III

The Gospel in Portugal

Portugal's greatest days.

The early history of Portugal is much like that of its greater neighbor of the Iberian

peninsula, and though interesting, cannot detain us in this brief review of mission work. The one brief and brilliant epoch in Portuguese history began toward the end of the fourteenth century under the able King John I., and lasted for something over a hundred years. During this century fearless navigators explored the coast of Africa, discovered the Azores, doubled the Cape of Good Hope, and discovered and colonized Brazil. Then the reigning pope divided the New World, though it was not his to give, between Spain and Portugal. She had also by this time established herself in Goa, the Malacca Islands on the east coast of Africa, and in Abyssinia. Even now, after centuries of decadence, Portugal is, territorially, the eleventh power in the world, though much of this territory is of little value.

Portugal's decline.

The decline of Portugal was as rapid as her rise, and the latest tragedy by which her king was assassinated, and the boy Manuel II. raised to the throne, is still fresh in the public mind.

The religious history of Portugal has also been much like that of her sister kingdom. Ignorance, superstition, and the horrors of the Inquisition have marked it for centuries, though there is now more religious liberty granted than in Spain.

Missions.

American Christians have no missions in Portugal, but some British societies are at work. The Plymouth Brethren have considerable

strength. The Scotch Church in Lisbon also shelters a congregation of native Protestants. The English Wesleyans also have an important work in Portugal, in Oporto and vicinity. Rev. R. H. Moreton has spent thirty-seven years in faithful work in the city of Oporto. His church, which seats three hundred and fifty people, is crowded every Sunday, and frequent conversions are witnessed. There are five other stations in the vicinity, and day-schools and Sunday-schools are important adjuncts of the mission.

TRAVELLERS' GUIDE TO MISSIONS IN SPAIN, PORTUGAL, AUSTRIA

Spain

Wesleyan Methodist.

Rev. Franklyn Smith, Calle Fuente Castellana, 24, Barcelona.

American Board (Congregational).

Rev. José Marques, San Francisco, 28, Bilbao.
Rev. William H. Gulick, Fortuny, 5, Madrid.
Normal and Preparatory School for Girls, Fortuny, 20, Madrid.
Miss Anna F. Webb.
Miss Alice H. Bushee.
Miss Mary L. Page.
Miss May Morrison.
Rev. Angel Digon, Jauregui, 16, San Sebastian.
Rev. Francisco Acosta, Isabel la Catolica, 4, Santander.
Rev. Carlos Araujo, San Pablo, 39, Zaragoza.

Scotch Presbyterian.

Rev. William Douglas, José Navarrete, 62, Cadiz.
Rev. Rafael Blanco, Candelaria, 12, Cordova.

Rev. J. Jeffrey, Casa Colon, Huelva.
Rev. Emilio Carreno, Plaza de San Augustin, 11, Seville.

English Independent.

Miss M. Brown, Guimbarda, 17, Malaga.
Rev. J. Barkley, Carretera de Orense, 5, Vigo.

Iglesia Reformada.

Rev. Francisco Palomares, Relator, 19, Seville.
Rev. Romualdo Jimenez, Afueras de Sancti Spiritus, 2, Salamanca.

Swedish Baptist.

Rev. John Uhr, Calle Navarra, 3, Valencia.

Austria

American Board.

Rev. Albert W. Clark, Prague, Smichov, 280.
Rev. John S. Porter, Prague, Weinberge, 1015.

Portugal

Wesleyan Methodist.

Rev. R. H. Moreton, Oporto.

TOPICS FOR FURTHER STUDY

For Women's Clubs or for Individuals

Story of the Inquisition.
Ignatius Loyola and the Jesuits.
Religious Art in Spain.
Noted Women in Spain.
Current Events in Spain and Portugal in their Relation to Protestantism.
Portugal and her Colonies.
Rise and Fall of Protestantism in Spain.

Story of John Huss.
History of the Moravians.

"The Unhappy House of Hapsburg."
Present Religious Conditions in Austria.

FOR NEIGHBORHOOD READING CIRCLES

"Spain." By Edmondo de Amicis.
"Wanderings in Spain." Augustus J. C. Hare.
"The Alhambra." Washington Irving.
"The Conquest of Granada." Washington Irving.
"Legends of the Conquest of Spain." Washington Irving.
"Essay on Lord Mahon's History of the War of the Succession in Spain." Macaulay.
"Loyola and the Jesuits." From Macaulay's "Essay on Ranke's History of the Popes."
"The Spanish Brothers." A Tale of the Sixteenth Century.

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"The Bible in Spain." Borrow.
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"The Church in Spain." Canon Meyrick.
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"Modern Spain." Martin A. S. Hume.
"History of Austria." (Story of the Nations.) S. Whitman.
"Through Portugal." Martin A. S. Hume.

ILLUSTRATIVE SELECTIONS

A Spanish correspondent of the *London Times*, who seems to be wholly out of sympathy with all religious work in Spain, whether Protestant or Catholic, speaks in a recent article of the dangers to Spain from within the Catholic Church itself. Although he evidently feels no interest in the religious work done by the Protestant schools, yet he tells us that many people are sending their

children to these schools because the teaching is better and more quickly given. They gladly pay for having their children taught by these Protestant teachers, spite of the fact that they might have free education in the government schools.

"The danger to the Spanish Church," he says, "is not so much from the small number of Protestants as yet to be found in that land, as from the spread of indifferentism, from its own dissensions, from financial difficulties, and the revolt of laymen against clerical dictation."

Speaking of the members of the Catholic Church, he says: "No doubt, there is still faith. The smartly dressed lady who crosses herself ostentatiously for the edification of the people, as her carriage passes a church, is untroubled by doubt or by knowledge, and is a real element of strength to the clergy. Whether the no less well-dressed gentleman who sits beside her is to be relied on for more than a disposition to avoid disputes at home, and a general leaning to support the Church as a conservative institution, is another matter. The Church would do well not to rely on him to make a serious sacrifice in purse or person. . . . When we get away from the gentlemen who are Catholic, not because the Catholic doctrine is true, for on that point their minds are blank, but because it is Spanish and traditional and conservative, we come to the Spaniards who do believe. But the question is, in what?

"After many years' experience, direct and indirect, I should, for my part, say, that they believe in the Virgin of their own district, or in some other wonder-working image. . . . There is, near Barcelona, a miraculous image of St. Joseph of the Mount, belonging to a teaching sisterhood. Thousands of letters are sent to it every year containing petitions. They are ceremoniously burned on state occasions, and the belief of the sender can hardly be other than that, in this way, the contents are conveyed to the saint. Now we need not inquire by what ingenu-

ities of verbal legerdemain all this is distinguished from idolatry pure and simple. Enough that it prevails to an enormous extent in Spain, and that it is not the kind of faith which can be relied on to resist the spread of enlightenment. It looks more and more foolish to the younger men who are being carried apart from the old settled Spanish ways. And so the Church is menaced at its foundation."[1]

Ignatius Loyola and the Jesuits

Ignatius Loyola bore the same part in the great Catholic reaction which Luther bore in the great Protestant movement. Dissatisfied with the system of the Theatines, the enthusiastic Spaniard turned his face toward Rome. Poor, obscure, without a patron, without recommendations, he entered the city where now two princely temples, rich with painting and many-colored marble, commemorate his great services to the Church; where his form stands sculptured in massive silver; where his bones, enshrined amidst jewels, are placed beneath the altar of God. His activity and zeal bore down all opposition, and under his rule the order of Jesuits began to exist, and grew rapidly to the full measure of his gigantic powers. With what vehemence, with what policy, with what exact discipline, with what dauntless courage, with what self-denial, with what forgetfulness of the dearest private ties, with what intense and stubborn devotion to a single end, with what unscrupulous laxity and versatility in the choice of means, the Jesuits fought the battle of their church, is written in every page of the annals of Europe during several generations. In the Order of Jesus was concentrated the quintessence of the Catholic Spirit; and the history of the Order of Jesus is the history of the great Catholic reaction. That order possessed itself at once of all the strongholds which command the public

[1] From the *London Times*.

mind; of the pulpit, of the press, of the confessional, of the academies. Wherever the Jesuit preached the church was too small for the audience. The name of Jesuit on a title-page secured the circulation of a book. It was in the ears of the Jesuit that the powerful, the noble, and the beautiful breathed the secret history of their lives. . . .

Some described these divines as the most rigid, others as the most indulgent of spiritual directors; and both descriptions were correct. The truly devout listened with awe to the high and saintly morality of the Jesuit. The gay cavalier who had run his rival through the body, the frail beauty who had forgotten her marriage vow, found in the Jesuit an easy, well-bred man of the world, who knew how to make allowance for the little irregularities of people of fashion. The confessor was strict or lax, according to the temper of the penitent. . . . The first object was to drive no person out of the pale of the Church. Since there were bad people, it was better that they should be bad Catholics than bad Protestants. If a person was so unfortunate as to be a bravo, a libertine, or a gambler, that was no reason for making him a heretic, too. — THOMAS BABINGTON MACAULAY.

CENTRAL
AMERICA
GULF OF MEXICO
GREATER ANTILLES
JAMAICA
CUBA
Gulf of Mexico
Mississippi
Florida
Yucatan
Cuba
Jamaica
Hispaniola
Puerto Rico
Lesser Antilles
Trinidad
Barbados
Martinique
Guadeloupe
Dominica
Antigua
Montserrat
Nevis
St Kitts
Anguilla
St Croix
St Thomas
St John
Tortola
Virgin Gorda
Barbuda
Grenada
St Vincent
Bequia
Mustique
Canouan
Mayreau
Union Island
Palm Islands
Carriacou
Petite Martinique
Tobago Cays
Tobago
Aruba
Curaçao
Bonaire
Los Roques
Los Testigos
Margarita
Blanquilla
Tortuga
Los Frailes
Los Hermanos
Los Aves
Los Monjes
Isla de Aves
Isla de Sal
Isla de Oro
Isla de Agua
Isla de Piedra
Isla de Cabra
Isla de Pescado
Isla de Pescadores
Isla de Pescadores
Isla de Pescadores

PART II

LATIN AMERICA

America ! half brother of the world !
With something good and bad of every land.

— P. J. Bailey.

IMPORTANT DATES IN THE HISTORY OF MEXICO

648 A.D. Coming of the Toltecs to Anahuac.

1196. Coming of the Aztecs. Tenochtitlan, now Mexico City, their capital.

1519. Cortez entered Tenochtitlan.

1521. Triumphal entry of the Spaniards into Tenochtitlan.

1547. Death of Cortez.

300 years of Spanish misrule.

1810. Hidalgo, the patriot priest of Dolores, leader of the revolutionary movement.

1811. Patriot army defeated. Hidalgo beheaded.

1821. Mexican independence achieved.

1822. Iturbide elected emperor.

1822. Later, republic of Mexico declared by Santa Ana.

1824. Constitution much like that of United States proclaimed.

1825. The republic recognized by United States and England.

1828–1846. Revolutions.

1836. Texas made an independent state.

1845. Texas admitted to the Union.

1846. Beginning of Mexican War.

1847. United States troops entered Mexico City.

1848. Treaty of Peace; all territory north and east of the Rio Grande ceded to the United States on payment to Mexico of $15,000,000.

1856. Landed estates of Roman Catholic Church sold and monasteries suppressed.

1858–1872. Benito Juarez president.

1861. Mexican Congress voted to suspend payment on the bonds and interest of the republic, held by foreigners. This gave excuse for European invasion.

1861. Fleet of the allies arrived at Vera Cruz from France, Spain, and England.

1862. A treaty made with the understanding that troops should be withdrawn. English and Spanish withdrew, but French troops remained and were soon reënforced.

1863. An "Assembly of Notables" declared that Mexico should be made a hereditary monarchy under a Catholic prince; the throne was offered to Maximilian, who accepted on condition that he should be elected by a unanimous vote in Mexico and that France should stand by him.

1864. Maximilian and Carlotta crowned in Mexico City. The United States objected, and Secretary Seward informed the French that he should give the matter "serious consideration."

1866. French troops withdrawn from Mexico.

1867. Maximilian captured and executed by order of Benito Juarez.

1867–1884. Revolutions more or less serious.

1884. Porfirio Diaz elected president, which office he still holds.

CENTRAL AMERICA

1502. Coast of Central America discovered by Columbus.

1513. Balboa crossed the isthmus and discovered the Pacific.

1524. Central America made a Spanish dependency.

1811. Revolutions began.

1823. The five states proclaimed their independence and formed a federal union.

1839. Honduras an independent republic.

1850. Great Britain claimed British Honduras.

1851. Guatemala an independent republic.

1873. Religious liberty guaranteed.

CHAPTER IV

THE GOSPEL IN MEXICO, CENTRAL AMERICA, THE WEST INDIES

Latin America.

In the middle of the eighteenth century the greater part of the two Americas would have been included under the title "Latin America." The only part of America where the English language was then spoken was the small portion of the country between the Alleghany Mountains and the Atlantic Ocean. To the northward all was French or Indian, the region around the Mississippi was French and Spanish. Florida and all the region south of it was Spanish, as well as the West Indies.

Anglo-Saxon America.

When Wolfe conquered Quebec, all Canada became British America. In 1803 Napoleon ceded Louisiana to the United States, and the Mississippi was opened to all. In 1820 Florida was added. In 1853 our present southern boundaries were fixed. The Spanish War in 1898 put Cuba under our protection, while Porto Rico became a part of the United States. Thus there has come to be an Anglo-Saxon America as well as a Latin America, and the latter, consciously or unconsciously, looks to us for example and inspiration.

1. *The Story of Mexico*

The two republics.

By far the most important country of Latin America north of Panama is Mexico, whose story we are now to study. It is most interesting to compare the history and development of the two republics of North America, Mexico and the United States, that divide between them so large a portion of the continent. Both republics have an interesting history, both have been blessed by the unselfish labors of sincere patriots, but they differ as widely in tradition, in present conditions, and in future prospects as any two of the greater nations of the world. No better illustration can anywhere be found of the influence of the early settlers of a country in establishing the trend of its future history. Mexico differs from the United States as Spain differs from Great Britain, as Catholicism differs from Protestantism, as religious intolerance differs from religious freedom, as Cortez and his rapacious hordes differed from the Pilgrim Fathers.

The Toltecs.

For this brief sketch we need write but few words concerning Mexico before the Spanish Conquest. We know of a great and noble race of natives called the Toltecs, who are supposed to have been the ruling power in Mexico more than twelve hundred years ago. They were overwhelmed by the wild Aztecs in the twelfth century, much as the Romans were

overrun by the Goths. In the same way, also, the Aztecs assimilated the civilization of the Toltecs, adopting their laws and customs. The beautiful palaces, temples, and great cities of the Toltecs were inherited by the Aztecs, and in spite of the vandalism of centuries, some remnants are still left to tell of the architectural glory of those ancient days.

The Aztecs.

The Aztecs were far more cruel and bloodthirsty than the Toltecs, and introduced even into their religious rites awful human sacrifices, the account of which still makes the world shudder. But the Aztecs, fierce and warlike as they were, were no match for the Spaniards, for they had only bows and arrows to oppose to powder and shot. These invaders gave to Mexico its modern name, derived from Mexica, or Azteca.

The Indians of Mexico and North America.

It is interesting to notice that the civilization of these southern tribes of Indians in North America was far greater than that of the northern tribes. Here they had their great cities and their temples, their aqueducts of splendid masonry, their hieroglyphic writings and inscriptions, while their ruins bear so close a resemblance to those of Egypt that many think that the earliest civilization of the two nations is derived from a common source. In the north only wandering tribes of nomads opposed the coming of the Europeans. Their opposition was but feeble and desultory, as compared with

the resistance of the Aztecs, and their influence on the future civilization of the country was as nothing compared with the predominance of the Indians in the south.

The Spanish conquerors intermarried with the Indians, until now eighty per cent of the inhabitants have Indian blood in their veins, and only twenty per cent are pure Caucasians. Some of the greatest names in Mexican history, like Hidalgo and Juarez, have been pure-blooded Indians, while many others, like the great president who has so long ruled the destinies of Mexico, have the blood of the Aztecs in their veins.

The Spanish rule in Mexico.

The Spanish rule in Mexico, like the rule of Spain in all her colonies, was about as bad as it could be. Not only was Cortez cruel and bloodthirsty in the extreme, but he was succeeded by a long line of rulers who exploited the country for their own benefit, ground down and oppressed the people, and used the power of the Church and the awful tortures of the Inquisition to bring them under spiritual bondage, which was even more complete and galling than physical slavery. But there was a steadfast spirit in the ancient people which could not be entirely crushed out, and when the spirit of freedom, following hard upon our own Revolutionary War and the French Revolution, began to stir in the hearts of the people of Spanish America, such leaders as Santa Ana, Hidalgo,

and Iturbide came to the front, to head what seemed at first a hopeless revolution, but which, after years of turmoil and bloodshed, has resulted in the stable and prosperous republic of the present day.

Hidalgo, "the Washington of Mexico."

The priest Hidalgo has been compared, and not without reason, to our own Washington, as the leader of the cause of Mexican liberty, but how different was his fate! Instead of being honored by his own generation and elected to the chief magistracy, he was defeated, degraded, and excommunicated by the Church, was handed over to the civil authorities, by whom he was executed, and his head was exposed to the gaze of the public. Nevertheless, Miguel Hidalgo was the Father of his Country. He did not die in vain, and the train of events which he fired resulted in the freedom and religious liberty which were so cruelly denied to himself.

True freedom for Mexico.

When men began to think, they found that religious liberty was essential to freedom, and they also discovered that one-third of the whole property of the Mexican nation had been absorbed by the Catholic Church and, not being taxed, bore no share of government expenses, and that churches and convents were still multiplying to such an extent that they threatened to obtain control of the nation's wealth. It was not, however, until more than forty years after the death of Hidalgo that the reaction against the abuses of spiritual power reached its height.

But in 1867 nothing could withstand the indignation of the awakened people, and the new constitution and the reform laws of President Juarez, which had been proclaimed ten years before, went into full effect. It was indeed a sweeping change that was inaugurated. "Among other measures the new laws provided for religious freedom, freedom of the press, the nationalization of the Church property valued at two hundred millions of dollars. The Jesuits were banished, religious processions were forbidden, civil marriages instituted, and the state recognized no religious festival except the Sabbath, as a day of rest."

Juarez, "the Lincoln of Mexico."

If the priest Hidalgo was "the Washington of Mexico," Juarez has been called with equal aptness "the Lincoln of Mexico," for he led the people through a terrible period of war, when he himself was driven from his own capital, and for months was a fugitive on the borders of Texas. But his heart never failed him, and with a courage, patience, and constancy worthy of Abraham Lincoln himself he at last led his people out into the large place of liberty and subsequent prosperity.

Mexico and the two Napoleons.

It is interesting to note that, while the first awakening of Mexico was due indirectly to the first Napoleon, when he attempted to place his brother on the throne of the Spanish Bourbons in Spain, and thus weakened the allegiance of all the Spanish-American colonies to the mother

country, so the final independence of Mexico was due to Napoleon III., though no credit belongs to him for the result, since it was his purpose to take advantage of our Civil War, which absorbed the resources of North and South alike, to force European power upon Mexico, and make Maximilian of Austria her emperor. At first it looked as though he would be successful in this attempt, and Maximilian was conducted to the capital of Mexico with great pomp, and apparently with great rejoicing. But it was soon evident that the welcome was given him by the clerical party, and not by the people at large.

Maximilian in Mexico.

The Monroe Doctrine.

The rejoicing was short-lived, indeed. Only four months after the new emperor and empress reached their capital city our Civil War came to a close. A strong intimation was given to France that no empire should be established on American soil, if France wished to remain at peace with the United States. The French emperor soon took the hint, the more quickly as it was seen that inevitable failure of his plans would result, and that they were exceedingly unpopular even with his own people. When the French troops were withdrawn, the fate of Maximilian was practically sealed. In 1866 Carlotta fled to Europe to try to induce Napoleon to continue to support the tottering court, but it was of no avail, and, early in the next year, Maximilian himself was captured at Queretaro, and, with two of his

leading generals, was court-martialled and sentenced to be shot.

In spite of the folly of the attempt, the sympathy of the world was not forfeited by the unhappy emperor and empress, for they did their best, by liberal laws and extensive charities, to win the hearts of the people. The cause to which they gave their lives, however, was too selfish to command the respect of the nations, and the harsh fate of Maximilian has been pronounced a deserved judgment upon his folly and that of those who urged him on to his tragic fate.

Religious liberty established.

Benito Juarez returned from his long exile, and from this time the freedom of the republic was established, the religious liberty, proclaimed ten years before, was confirmed, and Mexico was started upon her career of stability and prosperity, — a prosperity which was never more pronounced than at the present time.

President Diaz.

For more than a quarter of a century President Porfirio Diaz, who was one of the leading generals in achieving the liberty of Mexico, has been at the head of the government. His enlightened rule has greatly added to the prosperity and wealth of the country. Railroads have been built, telegraph lines stretched from one end of the great republic to the other, and internal improvements of many kinds have been fostered. Equal civil and political rights and complete religious toleration have been granted to people of all colors, and in some

respects Mexico sets a good example to her greater neighbor on the north. President Diaz has also one of the finest school systems in the world, with boys and girls on an equal basis, and tuition free even through the professional schools.

Mexico still an undeveloped country.

Yet, when all this is said, Mexico is still an undeveloped country. In reaching the capital from the frontier one travels through hundreds of miles of desert land, the coast is poorly provided with harbors, especially on the Atlantic side, and lying so largely within the tropics, Mexico does not possess the variety of products of her nearest neighbor to the north. It will be many a year, perhaps many a century, before the wealth of Mexico in mine and forest, in gold and silver and copper, in cotton and coffee and rubber, are fully developed. It is one of the countries of the world to which capitalists will direct more and more attention, and whose great achievements lie in the future rather than in the past.

Mexico City.

The capital of the republic deserves a paragraph even in the briefest history, not only because it is the political headquarters, but because so much of the missionary work of the country centres there, and because of the inherent beauty of its situation. It is situated a mile and a half above the level of the sea, with lofty mountains on all sides, and some of the mightiest of the world's hills in the near

distance. Ixtaccihuatl and Popocatepetl lift their mighty snow-crowned heads within sight of the city, while the elevation above the sea secures to the inhabitants a temperate and healthful climate. The government buildings and some of the churches are notable structures. Chapultepec, the summer residence of the president of the republic, occupies a remarkably picturesque hill near the heart of the city, the only elevation in the great plain. The city was founded by Cortez almost a hundred years before the Pilgrims landed at Plymouth, and before his advent it was a sacred high place of the Aztecs. The population approaches four hundred thousand, making it a larger city than our own capital, while as a centre of the wealth and learning, as well as of the political activity of the country, it is of far more relative importance than is Washington to the United States.

Guadalajara is considered by many a more beautiful city than Mexico, and is also the centre of many educational interests, and of much missionary work. While Mexico is essentially an agricultural and mining country, there are yet many manufacturing and commercial cities of considerable importance, like Monterey, Chihuahua, Zacatecas, Vera Cruz, and others.

The government of Mexico is modelled after our own in many respects; there are twenty-

seven states, two territories, and a federal district. As in our own land, each state has its governor and local legislature, which controls all affairs not delegated to the federal government. The union of states has also two elected houses of legislature, and the president is chosen by the people for a term of years. There is, however, no objection apparently to a third, or fourth, or fifth term, when the right man is found to wear the dignities of the office, and the rule of Diaz, which would be resented as a dictatorship in our own country, is gladly welcomed by our neighbors, because they find in it a guarantee of stability, immunity from the revolutions of the past, and a promise of larger prosperity in the future.

The government of Mexico.

Missions in Mexico

It is but six days' journey from the city of Boston to the city of Mexico, yet the traveller who takes this journey finds himself in a country widely different from his own in language, customs, and religious condition. It is a sign of the close and vital connection between home and foreign missions that, while the American Board and the Methodist Episcopal Church take up the work in Mexico as a foreign mission, most other boards make it a part of their home missionary work. In the present study we shall consider simply *missions* in Mexico,

Mexico a home and foreign country.

dropping for the present the words "home" and "foreign" from our thoughts.

The object and method of missionary work in Mexico have been so well stated by the American Board in its "History of Missions in Mexico," that we quote their words here:

Object of missions in Mexico.

"The object of missions in a country generally known as Roman Catholic is, not to attack and disintegrate the dominant Church, but to introduce the leaven of the simple Gospel of Christ, and to plant there Gospel institutions which shall produce earnest, sincere, Christian men and women. Under existing conditions it has been impossible for evangelical Christians in Mexico to remain any length of time in the Catholic Church, and this has led to the organization in that country of separate Protestant churches. This process of separation must necessarily continue until the Catholic Church of Mexico is convinced of the necessity of a morally upright, educated clergy, who are inspired with the desire and purpose to help the Mexican people to imitate in their own lives the life and character of Jesus Christ."

Martyrdom in Mexico.

Protestant missions in Mexico have been baptized in the blood of the martyrs, and already since the establishment of missions, sixty-five workers have given their lives for the cause. Prejudice exists still in many places, and it is possible that other workers may still be sacrificed in this work, until a change of spirit shall come over the entire country. Yet, notwithstanding this possibility, it can truthfully be said that, in general, the foreign missionaries are as safe and well protected as in any other land, and the missionaries themselves, by their lives and

their work, have won the love and respect of the communities among which they live, which is in itself a great safeguard.

The American Bible Society.

During the Mexican War the American Bible Society distributed many copies of the Scripture in that country, which doubtless helped to pave the way for Protestant missions, but after all it was a woman who led the van, as the first missionary in Mexico. In 1855 Miss Melinda Rankin, who had been teaching a school in Brownsville, Tex., went to Monterey in Mexico to see what could be done there for the cause of Christ. Here, some ten years later, she established a school, and by her own beautiful life, exerted an influence that will never die.

Another pioneer.

Another pioneer, who is often spoken of as the first missionary to Mexico, was Rev. James Hickey, a Baptist clergyman living in Texas. He was a strong Union man, and during the Civil War found it more expedient to move across the border into Mexico. He soon went to Monterey, where he associated himself with Mr. Thomas Westrupp, a young Englishman living in that city. Mr. Westrupp knew Spanish, and was soon able to begin preaching. In 1864 a church was organized with five members, of which Mr. Westrupp became pastor. Mr. Hickey lived only two years, and then Mr. Westrupp succeeded him as agent of the Bible Society, and for several years he labored as

a colporteur and a director of the Mexican agents. He also translated many Gospel hymns into Spanish, which are still used in the Mexican churches. Miss Rankin, too, at this time joined her forces with those of Mr. Westrupp, and much evangelistic work was done in Monterey and vicinity, before any organized denominational enterprises were undertaken in Mexico.

The Baptists in Mexico

Beginning of Baptist missions.

Encouraged by the work of the pioneer Baptists, Mr. Hickey and Mr. Westrupp, the Home Missionary Society of this denomination began its work in Mexico in 1870, strengthening and encouraging the work which already existed, and soon organizing new work. The church in Monterey was reorganized, and other churches were established in several cities of the state of Coahuila.

A civil war in Mexico, and other difficulties, hindered the society for a few years, but the work still went on, and in 1881 new missionaries and Mexican pastors were appointed. Since that time the work has greatly prospered, and to-day members of this mission are preaching the Gospel throughout all Mexico, from the north to the south, a work which is also shared by the Southern Baptist Convention.

Women's Boards.

The Women's Baptist Home Mission Boards have taken a large share in this work, and have

flourishing schools in Monterey, Guadalupe, and the city of Mexico, and are seeking every year more and more to fulfil the motto of the society, "North America for Christ."

There are now more than a thousand Baptists in Mexico, with Sunday-schools, day-schools, and some twenty-five Mexican preachers, the principal work of the board being carried on in New Laredo, San Luis Potosi, and Puebla, as well as in the places already mentioned.

Missions and education.

But the good work done by these missionaries is seen not only in the churches founded, but in other influences. The cause of education everywhere has been greatly stimulated. As an example of this, a Mexican pastor not long ago went to a place where there was no school at all, and soon established one. The Catholic priest, not liking this, started another himself, and the authorities of the place, not choosing to be left behind, started another, so that there were soon three flourishing schools, where there would have been none at all but for a mission worker; and the same thing has happened in many other places.

Other Baptist work.

In the city of Mexico the Baptists have a good mission property, including a church building, a parsonage, and a printing-office, with several mission stations under the care of this church. A paper called *La Luz* (The Light) is published as the organ of all the Baptist churches of the country. The Baptist

missions are also doing a good work among the Mexicans in our own country, in the territory of New Mexico, whose needs and difficulties are much the same as those of the Mexicans of Mexico.

Congregational Missions

Beginning of Congregational missions.

In 1872 the American Board sent two missionaries, Rev. J. L. Stephens and Rev. D. F. Watkins, to begin work in the city of Guadalajara, the capital of the state of Jalisco, then a city of eighty thousand inhabitants. A church of seventeen members was soon organized. In that same year Mr. Stephens was so successful in his work that opposition was aroused, a Catholic priest incited a mob against him, and he was assassinated together with one of his Mexican assistants.

The work grew, however, in spite of, perhaps because of, the persecutions. New missionaries were sent out, and though for a few years there were many changes in the mission force, yet the cause prospered. In 1882 Rev. John Howland and his wife went out, and have ever since been laboring in Guadalajara and the surrounding villages.

In 1882 a new mission was opened in Chihuahua, under Rev. and Mrs. James D. Eaton, who are still doing valiant service in that city. At that time there was no Protestant Church in

northwestern Mexico, and little work was done in that region by the Catholic Church. It seemed a promising field, but there, as elsewhere, much opposition has been shown.

Missions in four states.

This mission is now carrying on its work in the four states of Jalisco, Chihuahua, Sonora, and Sinaloa. In the last three there are not many priests, and the people are allowed to choose what religion they please, or to do without any. There are also many pure Indians in these states, who have no religious instruction and no education from the state, and these people are glad to receive the missionaries.

Educational work.

An important school of this mission is the theological seminary, which, after several migrations, has been established in Guadalajara. Its curriculum has been so enlarged as to include some students of special branches who are not studying for the ministry. The Girls' Boarding-schools at Chihuahua, Guadalajara, and Parral are doing a most important work. There are also several village schools for girls, and there is a large and growing demand for more.

One of the most influential Protestant papers of Mexico, *El Testigo* (The Witness), a large family paper of which Mr. Howland is the editor, is published by this mission.

Summary of Congregational work.

The work may be summed up according to the latest figures as follows: 4 stations, 15 missionaries, 4 Mexican pastors, 20 Mexican teach-

ers, preachers, and helpers, 26 churches (2 entirely self-supporting), 45 regular places of worship, 33 Sunday-schools, 1 theological school, 3 boarding-schools, and 7 day-schools.

Methodist Missions

Methodists in Mexico City.

In 1873 Dr. William Butler was sent out as the first missionary of this board to Mexico City. He found the city filled with churches and monasteries which were then in the hands of the government. He began at once a search for suitable buildings in which to begin work, but was closely watched, and many hindrances were put in his way by the Jesuits, who were determined to keep out Protestant missionaries. Finally, after a night visit to the monastery of San Francisco, through the kind help of a Catholic Irishman, he was able to purchase this building, and to-day, on the very spot where once stood the old palace of Montezuma, and afterwards a Romish convent, now stands a beautiful Methodist church. A little later work was also begun in Puebla, where the examining chapel of the former Inquisition was secured for a church.

Growth of the work.

Although there was nominally freedom of religion, and Protestant missions were protected by government, there was still much persecution and many hindrances, but the work grew and prospered, until now the Metho-

dist Board has work in many different cities, with schools, colleges, day-schools, and kindergartens and a theological school; with fine church buildings and large congregations, and with many earnest, spiritual-minded, and gifted Mexican pastors and preachers and teachers enlisted in the work. No other denomination is found in so many parts of Mexico, or numbers so many converts in its churches. The Mexican people themselves are giving much in support of the work, and there is a very hopeful outlook for the future.

A paper called the *Illustrated Christian Advocate* is published weekly, and many hymns, books, catechisms, religious tracts, text-books, and other publications are issued by the Methodist Mission Press.

Woman's work in the Methodist Church.

The woman's work in the Methodist churches of Mexico is extensive and encouraging, and is carried on in most of the places where the board has any work. Two ladies sent out by the Woman's Foreign Missionary Society, Miss Susan Warner and Miss Mary Hastings, opened a school in the capital in 1874 with twelve orphan girls under their care. The number soon increased, and in 1905 the present fine building of the Sarah L. Keen College was erected. Since that time there has been constant growth and progress in the school in many ways. It includes a normal department, where the pupils study pedagogy, and are also required to teach

for at least one year under the direction of the missionaries who have charge of the school. The Puebla Normal School has the highest grade of all the girls' boarding-schools in Mexico, and this and others are doing a grand work for the enlightenment and elevation of the women of Mexico. The Woman's Foreign Missionary Society, besides its fine system of schools in four centres, Mexico City, Puebla, Guanajuato, and Pachuca, has also much other work in the different cities carried on by its many Mexican helpers and missionaries.

It is gratifying to report that the Methodists have no less than 68 churches with 5651 members, and more than 4000 pupils in the day-schools. They have also a growing work among young Americans living in Mexico.

Methodist Church South.

A few years after the northern Methodist Church began work, the Methodist Episcopal Church South entered Mexico, and they now have stations in Monterey, Saltillo, Chihuahua, San Luis Potosi, and Mexico City. They also have an unusually good educational work, much of it under the care of the Woman's Board. This very important and successful mission has always appealed to the Methodists of the South, since the country to be evangelized lies at their very doors, and since the fortunes of the two great republics of North America are inextricably bound up with each other. It would be a pleasure to dwell more in detail upon this

and the other missions in Mexico, but the limits of our space inexorably forbid.

Presbyterian Missions

The Presbyterian Boards.

Four Presbyterian Missionary Boards have done a valuable work in Mexico, — the Presbyterians North and South, the Associate Reformed and the Cumberland Presbyterians. The largest work is that done by the Presbyterian Board of the North. The Southern Presbyterians are working in the states of Tamaulipas and Nueva Leon, with girls' boarding-schools in Brownsville and Linares. The Associate Reformed Board is in three states, Vera Cruz, Tamaulipas, and San Luis Potosi. The Cumberland Presbyterians are in Aguas Calientes and Guanajuato, in each of which they have a girls' boarding-school.

Presbyterians in Mexico City.

The Presbyterian Board of the North began work in 1872, when four missionaries with their wives went to Mexico City. They found already a number of independent Protestant congregations, many of whom soon joined themselves to the different mission boards. One of these early workers, the Rev. Arcadio Morales, noted for his eloquence and his evangelistic zeal, is still a leading preacher of this mission. The work was organized at first as two separate missions in northern and southern Mexico. It was then divided into three presbyteries, and in

The Synod of Mexico.

1901 the Synod of Mexico was formed, uniting all the work of the two boards, the Northern and Southern Presbyterian. This synod is not under the control of any ecclesiastical body in the United States. The American missionaries and the native Mexican pastors are on equal footing as members of the synod, with the one aim of building up a self-supporting and self-extending Presbyterian Church in Mexico. They have their own Home Mission Board.

General work of the mission.

This board has a large and prosperous mission in Mexico City, including three congregations, five preaching halls, six day-schools, a Girls' Normal and Boarding School, fourteen Christian Endeavor Societies, and twelve Sunday-schools. This is only a sample of the work being done in other stations. Not only is a large evangelistic and educational work done, but much literary work has also been undertaken. A paper called *El Faro* (The Lighthouse) has been published since 1885, and many religious tracts and illustrated Sunday-school cards and lesson helps are published by the Mission Press. A hymn book has also been published, which has been found very helpful in the work.

We have space only to mention the important and very successful work in San Luis Potosi, Zacatecas, and other places. It must suffice to say that no more important, substantial, and fruitful work is carried on in any land than that of the cultivated and devoted missionaries of

this faith, whose hearty fellowship with those of other denominations has been a large factor in the unity and spirit of brotherhood which characterizes all the missionary work in the land of the Aztecs.

Protestant Episcopal Missions

"Evangelical" congregations.

During the religious reform which began under the administration of President Juarez, many "evangelical" congregations, as they were called, came into existence, and, though many of them went to extremes, yet there was found among them a little company of earnest, enlightened men whom President Juarez and others encouraged and supported. A Mexican Missionary Society was organized in the United States, which maintained an American priest in Mexico, and the famous old church of San Francisco was purchased for his services.

Manuel Aguas.

At the time this work was beginning, the Rev. Manuel Aguas was the most popular preacher in the Cathedral of the City of Mexico. He was a Dominican friar, and a violent persecutor of this new heresy. He was therefore appointed to read the pamphlet called "The True Liberty," and to answer it at some public meeting. But, having read it, he turned to his Bible, and, after much prayer and study, was truly converted, and began to preach the faith which once he persecuted. He was him-

self persecuted, forsaken by his friends, and excommunicated by the Church, but he would not turn back. Under his guidance "The Church of Jesus" was reorganized, and he was elected the first bishop. For some years he labored most faithfully, until illness overtook him, and at the age of fifty he died, greatly beloved and honored by all.

"Mexican Branch of the Catholic Church of our Lord Jesus Christ."

After his death, the Rev. Henry Riley, a native of Chile, was appointed bishop. In 1875 the bishop of Delaware visited Mexico, and being much impressed with the work, ordained seven men, first deacons, then priests, for the "Mexican Branch of the Catholic Church of our Lord Jesus Christ, Militant upon Earth," and a covenant was made with the bishops of the American Church, by which they agreed to consecrate bishops for Mexico under certain conditions. But many mistakes were made; the covenant conditions were not complied with, and for some time the Church did not prosper.

In 1904 the Rev. Henry Aves was consecrated as bishop, not for the Mexicans, but for Americans in Mexico, and in 1906, at the request of the Mexican clergy, their churches were also received under his jurisdiction; since that time the work of the Mexican churches has been a part of the regular missionary work of this board. Up to this time the work had been largely supported by the Woman's Central

Committee, which had done much in raising funds for its support, and is still helping in the work.

The Church of the Nation.

In uniting with this board, these Mexican churches gave up their independence, but "they still think of themselves as the Church of the Nation, the one faithful representative of pure Catholicity in the land of Mexico, and it continues to proclaim itself by the popular title 'La Iglesia Catolica Mexicana.' The clergy and people have a profound conviction of the supremacy of sound Church principles. They have drawn their inspiration from a direct study of primitive Christianity, yet their churches and services are marked by a simplicity which is almost austere, and it is on that basis that they have waged their fight."

Colegio Seminario de San Andres.

The Colegio Seminario de San Andres, of Mexico City, is training boys and young men for Holy Orders, and it is intended also to broaden and enlarge the course so as to admit all who wish to obtain an education. The Mary Josephine Hooker School and Orphanage for Girls is also enlarging the horizon and strengthening the Christian lives of many Mexican girls under its care.

Christian Missions

The Christian Woman's Board of Missions began work in Mexico in 1895, at first at

Work of the Christian missions.

Ciudad Juarez, and later in Monterey. From the beginning there has been preaching in English and in Spanish. At the very beginning, too, the plan included school work as a prominent feature. A good school building was erected in 1904, since which time the school has been steadily advancing in numbers and in its standard of scholarship. It includes both a Mexican and an American school, the former under the charge of Miss Westrupp, daughter of Thomas Westrupp, the pioneer missionary whose name will always be remembered in Mexico, and the latter in the care of Miss Irelan. There is also a good preparatory school at San Luisita, a suburb of Monterey.

Christian missions in Coahuila.

This board is also established in the state of Coahuila, which is said to be the wealthiest and best-governed state in northern Mexico. The state has a population of more than three hundred thousand, and is situated in a mountainous country, with many fertile valleys. Saltillo, its capital, has a normal school, a civil college, three Protestant schools for girls, and four Protestant churches. The president of the normal school is an earnest Protestant and a friend of missions. Here and in other cities of this state this board is most successful, and its future is promising.

The Friends' Mission

The Friends have been at work in Mexico for more than twenty years. They have stations in Matamoras, Victoria, and Matehuala, where day-schools, Sunday-schools, and evangelistic services are maintained.

Summary. To summarize: There are now about 750 Protestant congregations in Mexico, with 300 missionaries, and more than 600 Mexican helpers. There are more than 400 Sunday-schools, nearly as many Young People's Societies, and something like 12,000 children in Protestant day-schools. The whole Protestant community has been estimated at more than 80,000 out of a population of nearly 15,000,000. The influence of this comparatively small number of educated, enlightened, earnest Christians will certainly be felt in the coming years in Mexico, and though their forces are as yet comparatively small, yet we must remember that a constantly increasing number of boys and girls are coming up to join their ranks. The Young People's Conventions are among the most interesting and stimulating of all the Protestant meetings yearly held in Mexico, and, on the whole, the prospect for the future is very bright.

2. *Central America*

"The Land Bridge." Central America has been called "The Land Bridge" between North and South America.

Its area is a little less than two hundred thousand square miles, and it consists of the five republics of Guatemala, Honduras, Nicaragua, Salvador, and Costa Rica, and the British colony of Honduras, which lies north of the republic of the same name.

A difficult field.

This narrow and contorted section of the earth's surface presents interesting features of its own, but at the same time forms in some respects a difficult field for missionary operations, owing to the ignorance, superstition, and slothfulness of the people, who often seem to be reverting toward barbarism, rather than advancing in the highways of civilization. However, there are many exceptions to this generalization, which, if allowed to stand by itself, would be unfair, and there are indications that the future of Central America, when it shall be bound more closely both to North and South America by the opening of the great canal, will be brighter than its past has been.

"The physical features of this area," says a recent writer, "make it an epitome of all other countries and climates of the globe. High mountain ranges, isolated volcanic peaks, elevated table-lands, deep valleys, broad and fertile plains, and extensive alluvions are here found grouped together, relieved by large and beautiful lakes and majestic rivers, the whole teeming with animal and vegetable life, and possessing every variety of climate, from torrid heat to the cool and bracing temperature of eternal spring."

The history of Central America need not detain us long. After the coming of white people it was, like all of South America and most of North America, a Spanish possession. The little republics achieved their independence in the early part of the nineteenth century, at the same time, and moved by the same impulse that led the South American countries to throw off the Spanish yoke.

General conditions.

The six countries of Central America are almost as closely related in language, customs, and religion as the different states of our own Union. If distributed over the United States, their area would cover a district as large as four states of the size of New York, while the number of people in all would be far less than are found in New York City alone. Pure-blooded Indians form nearly one-third of the population, while it is thought that there are not more than thirty thousand pure whites; the other two and a half millions, forming the great majority, are mestizos, or half-breeds, the offspring of Europeans and Indians, or, in some cases, of negroes and Indians. About thirty Indian languages are spoken, but Spanish is universally understood by the aborigines as well as by the mixed races.

Climate.

The climate of Central America has a very bad reputation, which it scarcely deserves, for, while many sections that border on the coast are unhealthful and malarious to the last degree,

the high lands, where for the most part the people live, some habitations being more than ten thousand feet above the sea, afford an admirable climate, which can hardly be surpassed for healthfulness in any part of the world.

Social conditions.

The accounts that come to us of the social condition of the Central American people are not encouraging. "All observers," we are told, "are in accord that the pure Indians are steadily increasing, and that the half-breeds are constantly growing nearer to the Indian type." This, on the whole, may not be an unmixed evil, for we are also told that the "pure Indians are preferable to the mestizos, in whom are concentrated the vices of both races, revenge and treachery combined with laziness and cowardice." As may be imagined, education is in a very backward state, only a fraction of the children being enrolled in any schools, though education is nominally free. Roman Catholicism is the prevailing and predominant faith, mixed, however, with many remnants of ancient heathenism.

An interesting writer quoted by Rev. Harlan P. Beach, in his admirable "Geography of Protestant Missions," tells us that

Religion of the Indians.

"In many places dolls representing the gods of the forefathers of the Indians are hidden under the altars of the churches, and by this device both divinities are simultaneously worshipped. When kneeling before St. Mi-

chael, they light two tapers, one for the dragon, the other for the archangel. An old heathen deity corresponds to each personage of the Christian religion, the sun to God the Father, the moon to the Madonna, the stars to the tutelar saints."

The educated and ruling classes have largely lost faith in all religion, and in one republic the goddess Minerva, or wisdom, has been set up as the patron saint, and a public festival instituted in her honor. Thus it will be seen that, if need constitutes a call, and if the opportunity for service constitutes an obligation upon the Protestant world, Central America has a strong claim on all true Christians.

Missionary societies in Central America.

The missionary societies at present at work in Central America include four from the United States: The Bible Society, the Central American Mission, the Presbyterian, the Seventh Day Adventist. There are also four from Great Britain: the British and Foreign Bible Society, the Society for the Propagation of the Gospel, the Wesleyan Methodist Mission, and the United Methodist Free Church. In addition to these we find the Moravian Mission, the Jamaica Baptist Missionary Society, and the Wesleyan Methodist Home and Foreign Missionary Society of the West Indies.

It is interesting to consider each of these little republics by itself, as a missionary centre, spite of the fact that they have so much in common.

Guatemala

Missions in Guatemala.

Guatemala, the largest and most populous of the Central American republics, lies to the north, bordering on the republic of Mexico. It contains nearly half of the population of Central America, and its capital, Guatemala, is the finest city of the five republics. Since 1882 this difficult post has been held by devoted missionaries of the Presbyterian Board, who have organized churches for Spanish-speaking and English-speaking people, and have established schools for boys and girls. They have branched out into the region around the capital, which, from the beginning, has been their headquarters. This board has practically had this large field to itself, though the Central American Mission has employed an evangelist among the Quichi Indians, and the American Bible Society has done a good work in the distribution of the Scriptures.

Honduras

Missions in Honduras.

Honduras is the next republic in geographical order, and is almost exactly the size of the state of Mississippi, with something over half a million of inhabitants. Religiously, Honduras is more backward than any other republic. Little Protestant work is yet being attempted within its borders. This republic, however, must not be

confused in our minds with the crown colony of British Honduras, sometimes called Belize from the name of its capital. Though this colony occupies but a small spot on the map of the Americas, it is yet larger than the principality of Wales, while its inhabitants, some thirty-five or forty thousand in number, would only equal the number of people in any one of half a dozen of the suburbs of New York or Boston. Yet in this field the Wesleyan Missionary Society, the Society for the Propagation of the Gospel, and the Jamaica Baptist Missionary Society have workers. Two thousand people are gathered in thirty-five organizations, while twelve missionaries are doing valiant service. These facts and figures show that British Honduras is the most thoroughly evangelized of any portion of Central America.

British Honduras.

Nicaragua

This republic has figured more largely in our newspapers than any other in Central America, because of the advocates of the Nicaraguan Canal, who have believed that the great lake near the western border of the country, the largest between Lake Michigan and Lake Titicaca, might be utilized as part of the waterway between the Atlantic and the Pacific. Though this will never be realized, yet its geographical position will make Nicaragua always an impor-

Missions in Nicaragua.

tant state of the Central American sisterhood. Very little can be said for the social or educational standards of the people, which are at a low ebb. A bright spot, however, in Nicaragua, is the Mosquito Reservation on the Atlantic coast. In spite of its unhappy name, derived, however, not from the pestiferous insect, but from the tribe of Indians who inhabit it, missionary work has long been carried on by the dauntless Moravians, who here occupy fourteen stations, and have practically evangelized the great majority of the people. Until 1860 the Mosquito Reservation had been under the protectorate of Great Britain, but was then ceded to Nicaragua, of which it is now a component part.

Mosquito Reservation.

Salvador

Missions in Salvador.

This is by far the smallest of the Central American states, but is in some respects one of the most advanced. Education is free and obligatory, while railway, telegraph, and telephone lines are being built, and the resources of the country developed. This little republic lies on the Pacific coast, which it borders for a hundred and sixty miles. It has been shaken by more earthquakes, perhaps, than any country of similar size in the world, and we are told that the capital, San Salvador, has been overthrown and rebuilt on the same site no less than seven times

during the last three centuries. But little missionary work appears to be done as yet in this republic, though the American Bible Society is credited with effective effort, as in the other republics.

Costa Rica

Missions in Costa Rica.

The last of these little states to be mentioned is Costa Rica, the smallest of the five republics with the exception of Salvador. Its name means the "Rich Coast," and it deserves its name in these modern days, though it was said to have been given originally in derision. Its mines are of importance, and the recent development of the banana trade has greatly increased its wealth. Not a little missionary work is being carried on in this republic, not only by the Central American Missionary Society, but by the Baptists and Wesleyans of the West Indies. The Jamaica Baptist Missionary Society has been particularly aggressive, and one of its later forms of work is the development of the Christian Endeavor Societies, and the formation of a vigorous local union, with which are affiliated more than half a score of these organizations.

We may well close this brief account by a quotation from Señor Castells:

The call to missionary

"In Central America there are found at least one hundred towns, with a population of from eight thousand to a hundred thousand souls, still to be occupied, as indeed

work in Central America.

there are a thousand and more villages where the Gospel has never been proclaimed, and this, too, next door to a British colony, and only three days' sailing from New Orleans. . . . One can easily find countries in other directions that have as large and even larger populations quite as needy and perhaps more neglected, but we do not find anywhere a field at once so easily reached, and so freely open to missionaries, so fruitful, and so inviting as Central America."

3. *The West Indies*

The islands.

The West Indies are of peculiar interest to Christians of the United States because of their contiguity to our own shores. Especially since the Spanish War has this interest been quickened by the ownership of Porto Rico and the protectorate of Cuba. While there are a multitude of small islands, Cuba, Hayti, Jamaica, Porto Rico, and Trinidad are the largest, in the order named. The Windward and Leeward Islands constitute a long, bow-shaped group lying to the east and south, the Windward Islands lying nearer the coast of Venezuela, while the Bahamas lie north of Cuba and come close to the coast of Florida.

Sovereignty of the islands.

For centuries these islands have been the battle-ground of the European powers, and have been divided between the English, Spanish, French, Dutch, and Danish, the English and the Spanish being by far the predominant powers until a decade ago, when Spain lost the last rem-

nant of her possessions in the New World. For nearly half a century the island of Hayti has been independent of Europe, and is now divided into two republics, Santo Domingo occupying the eastern half, and the republic of Hayti the western half of the island. Dr. Bliss has so well summarized the general story of all these islands in his "Encyclopædia of Missions" that we cannot do better than to quote some paragraphs from his invaluable work:

Conditions in the early days.

"In the years just subsequent to their discovery, evil of the most pronounced character was the business of the men who invaded these shores, and all that selfish greed and fiendish cruelty could suggest was done to exterminate the mild aborigines. Hardly a trace of them is now to be found.

Slavery.

"Then the islands became the battle-fields of the rival powers of Europe. Piracy was rife, and the commerce of Europe suffered from the marauding buccaneers, who smarted from the wrongs they suffered and retaliated on the innocent as well as the guilty. The slave-trade had its origin here, and the hardly less cruel importation of coolies has left its curse on the lands. The occupation of the West Indies has afforded the material for a black chapter in the history of the conquests of European nations. Harmless savages were put to death in the name of Christ. Into this moral sewer was swept the refuse of Europe. Hundreds of Hindoos and Chinese were lured to this region of faithless promises. The African was dragged here to die of pestilence.

Early missionaries.

"Patient and heroic hands early planted the Gospel in this miry soil. From the earliest times, when Christians saw the image of God in the sable body to the present day, the conflict between the forces of good and the

powers of evil has been fierce and bitter. Prejudices of the white and superstitions of the black races united to render the work excessively difficult. The faithful preacher of Christ was never free from all the persecutions that malignity and hatred could devise, or ignorance and superstition suggest. Even his own race insulted, beat, and imprisoned the missionary, and the people he came to succor betrayed him into the hands of his enemies."

Jamaica.

An exception to this dark picture is the island of Jamaica, which, since it came under British rule, has been thoroughly Christianized, and has sent out many missionaries to establish evangelical churches in other islands and on the mainland.

The same is true in a large measure of the other British possessions in the West Indies, which we may dismiss from the list of foreign mission lands which need the Gospel. These are the Bahamas, Barbadoes, Windward and Leeward Islands, and Trinidad.

Hayti.

The only island that shows signs of reverting to barbarism is Hayti. The western part of this island was annexed by France in 1697. Something over a century later the slaves revolted, and after much bloodshed proclaimed their independence, which has since been maintained. The eastern or Spanish part of the island has been through many wars and various vicissitudes, but finally adopted the republican form of government. The Wesleyan Missionary Society was the pioneer Protestant Mission

in Hayti, entering the field nearly a century ago. A little later many negroes emigrated from the United States and carried with them the religion in which they had been educated, and the Methodist and Baptist Churches established by them still survive. In 1861 colored Episcopalians from the United States induced the Protestant Episcopal Church to take up the work, and now an Episcopal bishop superintends several regular congregations, and the theological school for the training of native workers.

Cuba. Cuba and Porto Rico remain to be considered, but since these are scarcely foreign missionary countries in the strict sense of the term, we can only speak of them very briefly. Cuba, "The Pearl of the Antilles," was discovered by Columbus, during his first voyage in October, 1492. He named it Juana in honor of Prince John, son of Ferdinand and Isabella. After Ferdinand died, the island was named Fernandina; still later it was called Santiago in honor of St. James, the patron saint of Spain, and then Ave Maria. The native name of Cuba finally prevailed, however.

History of Cuba. The island is seven hundred miles in length, with a coast-line of over two thousand miles, and possesses the astonishing number of two hundred seaports. It is larger than Ireland, and agriculturally is a most important island. Havana is the capital and chief city, and boasts

a population of over a quarter of a million. From the time of Columbus almost to the very end of the nineteenth century Cuba was a province of Spain, and the brightest jewel in her colonial diadem. But owing to gross misrule and oppression, the restive people tried again and again to throw off the Spanish yoke. At last conditions became so "intolerable," as President McKinley declared, that the sympathies of the United States were enlisted, and after a brief war, in which the advantage, both on land and sea, was always overwhelmingly on the side of the United States, the Spaniards were driven out and Cuba became an independent republic, under the protection of her deliverer. Since then, owing to internal dissensions, the United States again inaugurated a provisional government for the restoration of order, but has now once more placed the power in the hands of the native Cubans. The churches of America have realized their opportunity and responsibility since the Spanish evacuation, and all the leading denominational boards are at work in this fruitful field.

Mission work in Cuba.

To the Southern Baptists belongs the honor of inaugurating this work before the independence of Cuba was realized, and Dr. Alberto J. Diaz, a converted Romanist, labored most faithfully and successfully, preparing the way for the larger fruitage of recent years. Within the last decade, not only the Northern and

Southern Baptists, but the Methodists, Presbyterians, Episcopalians, Congregationalists, Disciples of Christ, Friends, and other denominations, a list of which will be found elsewhere, have established churches and are working together harmoniously. The Cubans have shown great eagerness to receive the truths of the pure Gospel, and in many places the churches and chapels are filled to overflowing with eager seekers for the truth.

Porto Rico.

The conditions in Porto Rico are very much the same as in Cuba. The island was discovered by Columbus on his second voyage in 1493. The same scenes of bloodshed and rapine were enacted as in the other islands during the early days of the Spanish occupation, when Ponce de Leon was the governor. The natives were practically exterminated, African slaves were very soon introduced, and slavery was not abolished until 1873. Porto Rico remained under Spanish domination until taken by the American troops in 1898. The island is a most fertile one, and rich in all tropical products. It is about three-fourths the size of Connecticut, and is destined to be an important territory of the United States, since it has nearly a million inhabitants, more than half of whom are white people. Education and the Protestant religion have followed the Stars and Stripes to Porto Rico, and our leading denominations have established schools and churches, which are doing

their share in civilizing and Christianizing this beautiful island.

MISSIONARY DIRECTORY FOR MEXICO, CENTRAL AMERICA, THE WEST INDIES

BAPTIST MISSIONS. (North and South.)

Mexico City, Aguas Calientes, San Luis Potosi, Nuevo Laredo, Puebla, with some work carried on in Lampazos, Sabinas, Hidalgo, Montemorelos, El Porvenir, Santa Rosa, Linares; also in Monterey, Guadalupe Guadalajara, Saltillo, Zacatecas.

Cuba, Porto Rico, Isle of Pines.

CONGREGATIONAL MISSIONS.

Chihuahua, Guadalajara, Parral, Hermosillo.

Cuba, Porto Rico.

METHODIST MISSIONS (North and South).

Mexico City, Puebla, Pachuca, Guanajuato, Miraflores, San Vincente, Ayapango, Apizaco, Orizaba, Tezontepes, Panotla, Tetela, San Luis Potosi, Saltillo.

The West Indies.

PRESBYTERIAN MISSIONS.

Mexico City, Zacatecas, San Luis Potosi, Saltillo, Zitacuaro, Chilpancingo, Jalapa.

Guatemala City and San Augustin, Quezaltenango, and Petalhulen.

The West Indies.

PROTESTANT EPISCOPAL MISSIONS.

Services are maintained at seventy different places, the most important of which are Mexico City, Toluca, Cuernavaca, Xochitenco, Alpuyeca, Durango, Torreon, Guadalajara, Chapantongo, Encinillas, San Francisquito, Monterey, N.L., Rincon Antonio, Salina Cruz, Guanajuato, Nopala, Jojutla, Chapulaco,

Humini, Oaxaca, Puebla, Pueb., Advent, Jalapa, Teloloapan, San Bartolo, Chihuahua, Do-Rancho, Ciudad Porfirio Diaz, Aguascalientes, Panchimalco, Ensenada, Cerro Gordo, San Luis Potosi, Amecameca, Tecalco, Ayapango, Maravillas.

Cuba, Porto Rico, Hayti, San Domingo.

CHRISTIAN MISSIONS.

Sabinas, Las Esperanzas, Ciudad Porfirio Diaz, Saltillo, Monterey.

THE FRIENDS' MISSION.

Victoria, Tamaulipas, San Luis Potosi, Matamoras, Matehuala.

The West Indies.

WESLEYAN MISSIONS (English).

Bahamas, Jamaica, Turk's Island, Hayti, San Domingo, Leeward Islands, Barbadoes, Trinidad, British Honduras, Costa Rica.

CENTRAL AMERICAN MISSION.

Guatemala, Costa Rica.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Honduras.

JAMAICA BAPTIST MISSIONARY SOCIETY.

Honduras, Costa Rica.

MORAVIANS.

British Honduras.

AMERICAN BIBLE SOCIETY.

Costa Rica, Nicaragua, Salvador, Honduras, Guatemala.

Cuba, Porto Rico.

Throughout all Mexico.

TOPICS FOR FURTHER STUDY

For Individuals and for Women's Clubs

The Toltecs and Aztecs in Mexico.
Mexican Heroes. (Hidalgo, Juarez, etc.)
The Mexican Catholic Church of To-day.
Life in Central America.
Life in Porto Rico.
Our Relations with Mexico and Central America.

For Neighborhood Reading Circles

"Latin America." Rev. Hubert W. Brown. 1900.
"A New Era in Old Mexico."
"To-day in the Land of To-morrow." By Jasper T. Moses. 1907.
"Conquest of Mexico." W. H. Prescott.
"Mexico in Transition." Dr. William Butler. 1892.
"Story of Mexico." Susan Hale.
"In and Out of Central America." Frank Vincent.
"Guatemala." W. T. Brigham.

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"Life in Mexico." Madame Calderon.
"Sketches of Mexico." J. W. Butler.
"Cruising in the Caribbean with a Camera." A. P. Stokes.
"Story of Mexico." Susan Hale.
"The Awakening of a Nation." C. F. Lummis.
"In and Out of Central America." Frank Vincent.

ILLUSTRATIVE SELECTIONS

Dreamy, Sunny Mexico

In dreamy, sunny Mexico,
The sleepy fountains flash and flow

In lazy cadence like a dream;
While, like a rising star a-gleam,
The snowy peaks of mountains rise
Beneath the glowing Southern skies.
A happy land of lotus dreams,
Where reigns enchantment, as it seems,
Where wondrous blossoms catch the eye,
And gaudy birds through thickets fly;
A land of lutes and dulcet tones,
Of silver, gold, and onyx stones,
The Aztec land of long ago,
The place of Maximilian's woe,
This dreamy, sunny Mexico.

— *From a Home Mission Programme prepared by the Baptist Woman's Home Missionary Society.*

Columbus

Joaquin Miller

Behind him lay the gray Azores,
Behind the Gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas.
The good mate said: "Now, we must pray,
For lo! the very stars are gone.
Speak, Admiral, what shall I say?"
"Why say, 'Sail on! sail on! and on!'"

"My men grow mutinous day by day;
My men grow ghastly wan and weak."
The stout mate thought of home; a spray
Of salt wave washed his swarthy cheek.
"What shall I say, brave Admiral, say,
If we sight naught but seas at dawn?"
"Why, you shall say at break of day,
'Sail on! sail on! sail on! and on!'"

They sailed and sailed, as winds might blow,
Until at last the blanched mate said:
"Why, now not even God would know
Should I and all my men fall dead.
These very winds forget their way,
For God from these dread seas is gone.
Now speak, brave Admiral, speak and say —"
He said, "Sail on! sail on! and on!"

They sailed. They sailed. Then spoke the mate:
"This mad sea shows its teeth to-night.
He curls his lip, he lies in wait,
With lifted teeth, as if to bite!
Brave Admiral, say but one good word.
What shall we do when hope is gone?"
The words leapt as a leaping sword,
"Sail on! sail on! sail on! and on!"

Then, pale and worn, he kept his deck,
And peered through darkness. Ah, that night
Of all dark nights! And then a speck —
A light! A light! A light! A light!
It grew, a starlit flag unfurled!
It grew to be Time's burst of dawn.
He gained a world; he gave that world
Its grandest lesson, "On and on!"

THE ROMAN CATHOLIC CHURCH IN MEXICO

Roman Catholics admit the failure of their Church in Mexico. A well-known foreigner who has been several years in this country as a special missioner from Rome, told the writer not long since that he was astonished to find how idolatrous and superstitious his own Church was in Mexico, and he then startled us with the following confession: "The Mexicans are not Christians; to them

the Virgin of Guadalupe comes first, Hidalgo second, and Jesus Christ third."

Madame Calderon de la Barca, herself a devout Roman Catholic, has written as follows: "The poor Indian bows before visible representations of saints and virgins as he did in former days before the monstrous shapes representing the unseen powers of the air, the earth, and the water; but he, it is to be feared, lifts his thoughts no higher than the rude image which a human hand has carved. He kneels before the image of the Saviour who died for him, before the gracious form of the Virgin who intercedes for him; but he believes there are many virgins of various gifts, possessing various degrees of miraculous power and different degrees of wealth, according to the quality and number of the diamonds and pearls with which they are endowed — one even who is the rival of the other."

We could furnish more evidence from the same source, but surely this is enough to prove that thoughtful and devout Catholics themselves believe that there is here an open door for the entrance of better things. — *Abridged from the leaflet on Mexico by Rev. J. W. Butler, D.D.*

IMPORTANT DATES IN SOUTH AMERICA

1498. Columbus first saw the mainland of America.
1500. Cabral explored the coast of Brazil; discovered the Amazon.
1508. Vincent Pinzon entered the Rio de la Plata.
1520. Magellan passed the southern point of the continent.
1528–1543. The Parana and Paraguay rivers discovered.
1531–1532. Conquest of Peru by Pizarro.
1535. Buenos Ayres founded. Lima founded.
1536. Asuncion founded.
1540–1541. The Amazon explored.
1541. Chile conquered; Santiago founded.

At the end of the sixteenth century all South America except Brazil was nominally under Spanish rule.

1635. A French colony established in Guiana.
1807. The Portuguese court, driven from Lisbon, took refuge in Brazil.
1810. Revolution in Venezuela.
1810–1813. Independence of Argentina established.
1818. Independence of Chile.
1821. Venezuela and Colombia declared independent republics.
1822. Independence of Ecuador. Brazil declared an empire with Dom Pedro as emperor.
1822. Freedom for Peru.
1824. Bolivia declared independent.
1889. Brazil declared a republic.

SOUTH AMERICA
BARRANQUILLA
COLON
PANAMA
CANAL ZONE
LA GUAIRA
CARACAS
VENEZUELA
GEORGETOWN
PARAMARIBO
CAYENNE
BRITISH
DUTCH
FRENCH
GUIANA
BOGOTA
COLOMBIA
BAHAI DEL CHOCO
QUITO
GUAYAQUIL
ECUADOR
LOJA
MOYOBAMBA
PACIFIC OCEAN
PERU
BRAZIL
NATAL
PERNAMBUCO
PEIRAS
ARACAJU
BAHIA
LIMA
CALLAO
CUZCO
TRINIDAD
LA PAZ
BOLIVIA
ORURO
SUCRE
MARSH OF XARAYES
GOYAZ
PORTO SEGURO
IQUIQUE
ANTOFAGASTA
COPIAPO
ROSARIO
ASUNCION
PARAGUAY
SAO PAULO
RIO DE JANEIRO
DESERTO
PORT ALEGRE
VALPARAISO
SANTIAGO
CONCEPTION
LEBU
ARGENTINA
URUGUAY
RIO GRANDE DU SUL
BUENOS AIRES
MONTEVIDEO
BAHIA BLANCA
WELSH COLONY
CHONOS ARCHIPELAGO
FALKLAND ISLANDS
TIERRA DEL FUEGO
CAPE HORN
ATLANTIC OCEAN

CHAPTER V

THE GOSPEL IN SOUTH AMERICA

No foreign land should be of more interest to North Americans than the twin continent that lies to the south of us. To the ordinary missionary motives which lead our Protestant Churches to seek the evangelization of the world and to obey our Lord's last command is added the fact that, next to Mexico and Central America, South America is our nearest neighbor which can be considered in any sense a missionary land. It is a source of constant wonder and surprise to any one who has visited South America that so little interest comparatively has been shown in that continent, either commercially or politically or religiously, by the people of the United States. The means of communication between the two Americas is still slow and tedious, and those who go from one continent to the other usually cross the Atlantic twice and visit Europe in the meantime.

Our nearest neighbor.

Of late, however, signs of awakened interest are numerous. The steady, faithful work of our missionaries for nearly half a century, the awakening of our people to the vast commercial im-

Cause of the new interest in South America.

portance of the southern continent, the epoch-making visits of Secretary Root and of our great fleet of battleships have of late turned the eyes of North Americans toward their southern neighbors, and promises larger things for the future.

Few people, however, in North America understand as yet the geographical extent, the boundless resources, and the vast opportunities, material and spiritual, to be found in South America. As a rule our people know more of China and Central Africa than of this near neighbor of theirs.

Comparative size of the two continents.

North America and South America are practically of the same size geographically, for while North America contains something over seven million square miles and South America two hundred thousand less, there are no such inhospitable, snow-clad wastes in the southern continent as we find in the northern.

Bishop Neely, in his little book on "South America a Mission Field," has brought out the comparative size of the South American countries in a striking way when he tells us that Peru is nearly equal in area to all of the United States lying west of the Rocky Mountains. Argentina is nearly as large as twenty-nine Pennsylvanias, or twenty times the area of New England. Brazil is larger than the entire United States, leaving out Alaska. Chile is as long as the distance from Portland, Me., to San Fran-

cisco, and even the young republic of Panama, the smallest of all the sisterhood, is about as large as two Switzerlands.

Its magnificent proportions.

Moreover, South America is not only a land of magnificent distances, but a country of magnificent proportions in every respect. The highest mountains, the mightiest rivers, and the vastest prairies of the western continents are found here, while the mines of gold, silver, copper, and tin, all agricultural products of the temperate and tropical climes alike, and the unlimited pasturage for cattle and sheep that might feed the world, place South America, in the point of material resources, in the front rank of all the continents.

The United States a South American power.

Another peculiar reason for the special interest of North American Christians in South American missions is that the United States is already a South American power. By the purchase from the French Company of all its rights in the Canal Zone, and from the republic of Panama of a strip of territory five miles wide on each side of the canal, with unlimited powers of jurisdiction over this territory, the United States has become the owner of a small but vastly important section of South American soil; and when the canal is completed, as it doubtless will be within a very few years, the relations between the northern and southern continents will be far more intimate than at present, and the importance of South America

to the business, social, and religious life of North America will be correspondingly increased.

Neither continent can reach its full development without the other. North America needs the coffee and the rubber, the cattle and the precious woods of South America, and she should give in return, not only her manufactured products, but the better gifts which she has to offer, of a spiritual faith, a free Bible, and an education that is based upon it, and is not hampered by the swaddling bands of priestcraft.

North and South America supplement each other.

More and more in the future years it will be seen that North and South America complement and supplement each other. They are but two halves of one great continent. If one member suffers, the other member will suffer with it. What is done for the regeneration of one part blesses the whole. In a sense South America presents to every North American Christian both the home missionary and the foreign missionary motive. As he enters this great field his motto might well be, "All America for Christ."

South America interests all classes of men.

South America is preëminently the Continent of the Twentieth Century. It is interesting to almost every class of men. As the author wrote, after a long journey to eight of the eleven republics of South America:

"To the student of history it presents a fascinating field which has allured some of our greatest historians. To the archæologist the ruins of Cuzco and Quito and a

score of other places are of supreme interest. To the student of political science the history of the brutal Spanish invasion and the brutal Spanish rule, as well as the innumerable failures and more recent successes of the modern republics, are constant warnings of 'how not to do it.' The naturalist will find in South America birds and beasts, fishes and reptiles, shrubs and trees which grow in no other part of the world. The entomologist will not lack for bugs the most beautiful and the most noxious that crawl or fly. The geologist will find the country rich in minerals of every description.

"The devout man will find among the people professing the religion of the ancient as well as the modern South American, a feeling after God if haply they may find Him, and amid all the superstition and ignorance of ancient and modern faiths he recognizes the fact that man is 'incurably religious,' and rejoices in the clearer light of a rational biblical faith that is beginning to shine at many points in the great south land."[1]

East and West America.

It is interesting to notice in passing how much farther east the southern half of America lies than the northern. The two might with almost as much propriety be called East and West America as North and South America. Payta, the most western town in South America, is in about the same longitude as Cleveland, while Valparaiso and almost the whole of Chile and the Patagonian coast are nearly on the same longitudinal line as New York. Indeed, there is a difference of but three or four minutes in time between Valparaiso and New York City. On the other side Brazil juts far out into the

[1] From "The Continent of Opportunity."

Atlantic Ocean toward Africa, and there the Atlantic is only about half as wide from shore to shore as in the north.

The history of South America is full of thrilling and momentous events, momentous at least to South Americans, and in some respects to all the rest of the world, for the discovery and exploitation of South America left a profound impress upon the great nations of Europe, and, by increasing their wealth, stimulating their love of adventure, arousing their cupidity as well as their missionary zeal, produced untold effects both for good and evil upon the world.

The early civilization.

The romantic story of the earliest historic nations of South America must be dismissed in a few paragraphs, though it is interesting beyond the annals of the aborigines of any other land. While North America was inhabited by wandering tribes of savage red men who were destitute of cities, roads, temples, and the ordinary concomitants of civilized life, South America, at least on its western coast, was occupied by nations whose civilization, in some respects, could be compared with the most advanced nations of Europe. Spanish travellers at the time of the conquest of Peru have declared that there were no temples in all Europe like the temples of Quito and Cuzco, and it is doubtful if any European monarch lived in such regal affluence as Atahuallpa and his immediate predecessors. Splendid highways equal to the best Roman

roads connected the great cities, while the streams were spanned by splendid bridges.

The architecture of the Incas.

The city of Cuzco, to give a single instance of the grandeur of the architecture of the Incas, was defended by a great fortress on a rugged eminence to the north of the city, as well situated and as strongly defended as the Castle of Edinburgh. The fortress and galleries were built of solid blocks of stone, "so nicely adjusted that, though no cement was used, it was impossible to introduce even the blade of a knife between them." These stones were measured by an ancient Spanish writer, who declares that some of them were fully thirty-eight feet long by eighteen broad, and six feet thick.

"We are filled with astonishment," says Prescott, "when we consider that these enormous masses were hewn from their native bed and fashioned into shape by a people ignorant of the use of iron; that they were brought from quarries from four to fifteen leagues distant, without the aid of beasts of burden; were transported across rivers and ravines, were raised to their elevated position on the Sierra, and finally adjusted there with the nicest accuracy, without the knowledge of tools and machinery familiar to Europeans."

Their voluptuous luxury.

Not only were these immense structures reared for the defence of the capital, but the emperors lived in more magnificence than any Eastern potentate. We read about their baths "replenished by streams of crystal water conducted through silver channels into basins of gold," their spacious gardens "glowing with the

various forms of vegetable life skilfully imitated in gold and silver," and other indications of voluptuous luxury that almost stagger belief.

Despotism tempered with socialism.

The common people, alas, shared in none of these luxuries, and possessed but few comforts. They were carriers of water and hewers of wood, governed and cared for by the most paternal government in the world. The State looked after the people with a jealous eye from the day they were born until the day they died. It prescribed where they should live, what they should wear, what they should eat, whom they should marry. The State owned all the land, and, as they had no currency and few exchangeable commodities, the people paid for everything with their time. It was socialism tempered with despotism, or despotism tempered with socialism, but withal a most benevolent despotism, which looked after every man, woman, and child in all Incadom as a kind farmer would look after his fat cattle and hogs and choice poultry, and, it must be confessed, from much the same motive.

The cruel domination of the Spaniard.

This description applies especially to the people of the west coast of South America, the Chibchas of Colombia, and the Incas of Bolivia and Peru, for so far as history is concerned, the savage, uncivilized natives of the east coast of South America were a negligible quantity. Such were the people whom the conquerors found in possession when, with their devastating

armies, they supplanted the benevolent rule of the Incas with the cruel domination of the Spaniard, and, in the course of a few decades, so decimated these fair lands that, after fifty years, the population had been reduced from forty millions to eight millions. After two centuries of Spanish rule, nine-tenths of the population had perished in the awful wars, or the no less awful cruelties of the mines, which, for the benefit of Spain, must yearly yield their tons of silver and gold, though the price paid for them was the extinction of a great and civilized nation.

Conquest of Peru.

One of the most exciting episodes in all history, ancient or modern, is the story of the conquest of Peru by the little band of bloodthirsty Spanish adventurers under the greatest freebooters of all time, Pizarro and his brothers. Yet with all the bloodthirstiness, cupidity, and rascality of the Spanish conquerors, a religious motive was mixed, and doubtless the conquerors deluded themselves, as did Paul when he persecuted the Christians, with the belief that they were verily doing God service in forcibly converting the natives of South America to Christianity.

Capture of Atahuallpa.

Atahuallpa, the great emperor of the Incas, had received Pizarro and his cohorts with unbounded hospitality. The Spaniards, with their terrible weapons that belched fire and smoke and deadly bullets, had the natives

completely at their mercy. Then the friar, Valverde, with a cross in one hand and a Bible in the other, demanded that Atahuallpa should declare himself a subject of the king of Spain, and receive baptism. When the mighty emperor of Peru threw down the book with indignant scorn, the friar cried out, "Fall on, Castilians! I absolve you." An awful fight ensued, but the murderous fire of the mail-clad horsemen was too much for the Indians, who could fight only with their naked hands, and soon the king was a prisoner, and the heaps of dead bodies declared the awful might of Spanish musketry and cannon.

A splendid ransom.

Then for his freedom the Inca king offered a mighty ransom that few monarchs could ever have proposed. He was confined in a room eleven feet long by twenty wide. "I will fill this room with gold as high as I can reach, if only you will liberate me," was his piteous plea. Pizarro, who was a tall man, drew a red line nine feet from the floor, and held his captive to the contract. From every quarter gold poured into the city of Cuzco to ransom the emperor. Golden plates were torn from the beautiful temple, cups and vases and shields of massive gold were thrown into the great room, until it was filled to a point as high as Pizarro could reach. The treasure was valued at $22,000,000 in those days, equivalent in their buying power to over $100,000,000 to-day. Now

came one of the crowning acts of perfidy in all history. The rapacious Pizarro accepted the ransom, and at the same time put his captive to death after a mock trial on a trumped-up charge of treason to Spain. As the writer a few months ago viewed the withered skeleton of Pizarro in a glass sarcophagus in the Cathedral of Lima, he felt that poetic justice had been meted out to this most notorious of the world's freebooters, when he remembered that, like the great Inca emperor whom he had slain, he, too, had been treacherously killed by those whom he supposed were his friends.

The crowning act of perfidy.

The story of South America for three hundred years after the Spanish Conquest is one of misrule and oppression, of futile uprisings, of brief and bloody contests, of a dwindling nation of serfs, of conquerors ever more rapacious and bloodthirsty. "How long, O Lord, how long!" must have been the wail that went up from multitudes of the oppressed in those terrible three hundred years of oppression.

At last the cry for deliverance was heard. The successful issue of our own revolution commanded the attention of the world. The spirit of freedom, and rebellion against the tyrant was awakened in France and Spain, and soon extended to the Spanish colonies of the New World. Napoleon not only changed the face of Europe, but the face of South America as well, though indirectly and unconsciously,

The day of deliverance.

when, in the early part of the nineteenth century, he conquered Spain and set his brother Joseph upon the Spanish throne for a brief and inglorious reign. The last tie of sentimental loyalty that bound the colonies to the mother-country was then easily snapped. One after another, under the leadership of such generals as Bolivar, San Martin, and Sucré, after many reverses, and apparently hopeless struggles, the freedom of nine republics was achieved, and Colombia, then called New Granada, Equador, Peru, Bolivia, Chile, Argentina, Venezuela, Uruguay, and Paraguay took their modest places in the family of nations.

The checkered career of the new republics.

Since the Revolution, which lasted from 1810 to 1825, the career of most of these republics has been a checkered one, and they have brought but little glory to the republican idea of government. In many of them revolution has followed revolution at very brief intervals, and despots have often occupied the presidential chair, only to be turned out of office or to be assassinated by other despots. Still the trend has always been in the right direction, and in every case, with the possible exception of Venezuela and Colombia, the governments are growing more stable, more enlightened, and more truly republican in character.

When we contrast North America with South America, the difference is indeed noteworthy, but it cannot be accounted for by the difference

of natural resources or opportunities for progress along the lines of education and civilization. The difference is largely found in the character of the men and the character of the religions which have dominated the two countries. South America never had a *Mayflower;* it knows no Plymouth Rock; its Pilgrim Fathers were bloodthirsty adventurers with a veneer of Christianity, and a religious motive for conquest which was doubtless sufficient to soothe their guilty consciences. In later times South America has never had a George Washington or an Abraham Lincoln, though she has had some patriots like Bolivar, whose patriotism was singularly mixed with selfish and vaulting ambitions.

Reasons for the difference between North and South America.

Above all, South America has been cursed with a religion which binds the intellect and the soul with chains of priestly authority, and which makes neither for the development of the mind or the spiritual power of its devotees. In the character of the earlier and later settlers of South America, and in the religion which they brought to her shores, as contrasted with the early settlers of North America and their religion, can be found the reason for the striking differences in progress, mental, material, and moral, of the two great divisions of America.

These considerations lead us to understand why South America is a legitimate mission field for Protestants. It is not the purpose of

A legitimate mission field for Protestants.

the writers of this book to exaggerate the evils of Catholicism, or to deny that there are multitudes of earnest Christians even in the most benighted Catholic lands. But the ignorance, superstition, and immorality of countries like South America, where for hundreds of years Catholicism has had full sway, are too patent to be dwelt upon at length. We need only quote from Catholic authorities themselves to show how far, in these lands, the Church has departed from the principles and practice of its divine Founder. In his encyclical letter of 1897 to the Roman Catholic clergy of Chile, Pope Leo XIII. himself declared, "In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up imperiously to summon pastors to their duties." The bishop of Cochabamba in Bolivia, once wrote about his own priests, "They have no idea of God nor of the religion of which they are the professed ministers; they are always the same brutal, drunken traducers of innocence, without religion and without conscience; better would the people be without them."

The character of many of the priests.

Such quotations from authoritative Catholic sources might be multiplied. The immorality of the priests is taken for granted, and excites no surprise. Priests' children, though celibacy is the rule as in other Catholic countries, abound everywhere, and the superstition which mingles

heathen rites and symbols with Christian forms is found in every Church.

A curious tract.

In one of the largest and most cultivated cities of South America the writer was given a tract which purported to be an actual letter of Jesus Christ, about the drops of blood that He shed on His way to Calvary, recounting the exact number of drops, 28,430, which he shed. Over the gateway of many a cemetery indulgences are promised to those who will say an Ave Maria for the souls of the dead, however rascally the departed may have been in their lifetime, with the assurance that these prayers will rescue even the greatest sinners from Purgatory. Surely the need of South America calls loudly to the Protestants of North America.

Infidelity and atheism.

But the corruption of the dominant Church of South America is not the only reason for the introduction of Protestant missionaries. As in most Catholic countries, many of the people have thrown off the ancient faith, and are in danger of drifting into absolute infidelity and atheism. In fact, multitudes of men in South America have already reached that goal, and millions of children are growing up with the example in the home of fathers who have practically repudiated their allegiance to the Church. While the women are still for the most part devout Catholics, in many parts of South America but few men darken the church doors. It is not uncommon to see in some sections twenty,

or even fifty, women to one man among the worshippers in the great cathedrals, while in Protestant churches the proportion of the sexes is often reversed.

A work among non-church-goers.

Entirely irrespective, then, of the evils of Catholicism, and without attempting to proselyte from the ancient Church, there would still be a large field among the non-church-goers and the irreligious for a great Protestant work in South America. When it is remembered that the Catholic Church is continually losing its hold, and that, with the advance of freedom and of education, the mediæval doctrines and practices of the Church of Rome will become more and more repellent to the people, the importance of occupying the ground with a purer faith, while it is yet possible to win people to the knowledge of Christ as he is revealed in His Word, is seen to be a paramount duty. Even the most loyal devotee of the Church of Rome cannot object to Protestant missions in Catholic territory, when he remembers that there is no such proselytizing Church in all the world as the Roman Catholic Church. There is no nook nor corner of Protestant lands which is not considered a legitimate field for the extension of the power of the Pope.

All that Protestantism asks is a fair field and no favor or governmental interference or patronage. It is willing that the truths which it preaches and the lives of the missionaries whom

it sends out, and the converts that they make, should speak for themselves.

The responsibility of the United States.

Let us remember that no country is so well fitted to send the Gospel to South America as the United States. In most of the South American countries the United States is honored; in all of them she is respected; in some of them she is beloved as a friend and as a necessary ally. Coveting no foot of South American territory, but desiring the best good of both Americas, North America should send to the southland the best education, the best morality, the best religion which she herself possesses; for, by thus giving freely, she will be enriched, and the ideals of both halves of the great American continent will be ennobled.

The West Coast

Two distinct sections.

South America naturally divides itself into two great sections, the east coast and the west coast sections, which are distinct in their appearance and products, and in their relations to the rest of the world, and which are largely cut off from one another by difficulties of communication. In order to get from one side of South America to the other, instead of being able to cross at six or eight different points by rail in different degrees of latitude, as in North America, there is but one rail route across the southern continent, and that far to the south,

where it is narrowed to some eight hundred miles in width. Even that is not yet completely spanned by the railroad, but the gap over the Andes must still be traversed by coaches.

When the Panama Canal is finished, facilities of communication between the two coasts will be much improved, but even then, and probably for many years to come, it will be a long and difficult journey to go from Brazil to Bolivia or Peru.

Differences between east and west coasts.

In other respects, the two sides of South America are almost as different as two separate continents. The west coast is sterile, mountainous, and rainless for thousands of miles, the barren, forbidding peaks of the Andes coming close to the shore, and the rich agricultural regions lying back on the high plateau. The east coast is comparatively low, clad in abundant verdure, and abounds in good harbors, which are almost unknown on the western side of the continent. The west coast embraces the republics of Ecuador, Peru, Bolivia, and Chile, the Inca states of old, and in the account of missions to which this chapter is devoted, we shall also consider Panama and Colombia, which front on both oceans, leaving missionary operations in Argentina, Uruguay, Paraguay, Brazil, Venezuela, and the Guianas for another chapter.

Panama

Let us begin with Panama, the most northern country of South America. We find here a little republic, the latest born among the nations of the world, but one of peculiar interest to the Christians of the United States. It has been well said that

Panama of peculiar interest.

"Since the days of Greece's glory, no such small strip of soil as the Isthmus of Panama has gained equal distinction. It has been the scene of stirring adventures and the site of the wealthiest city in the world. It has been the subject of epoch-making diplomacy, and the sphere of political disturbance; it is the seat of the greatest engineering enterprise in history, an enterprise which is destined largely to revolutionize the commerce of the world, and, more than any modern factor, to influence the fortunes of the nation."[1]

Panama and Colombia.

Until 1903 Panama was a part of the republic of Colombia, but a very turbulent and rebellious part, lying so far away from the seat of government that it knew little and cared less about what was going on in Bogotá. Frequent revolts occurred, in some of which there was awful bloodshed, as in the rebellion of 1899, which lasted for three years, and in which thirty thousand men, out of the sparse population, were slain. Scarcely was this rebellion quelled by Colombian troops, when a hitch occurred in the negotiations between the United States and the Colombian government, when the corrupt

[1] From Dawson's "South American Republics."

officials at Bogotá held out for more than the ten million dollars offered for the canal rights, and threatened to hinder, if not to prevent, the actual building of the canal through Panama.

This was more than the people of this province could peaceably stand, for the completion of the canal meant prosperity, and its diversion to some other route perpetual insignificance. Then the people seized their golden opportunity, and declared their independence. The new republic was proclaimed November 3, 1903. Ten days later it was recognized by the United States, and in fifteen days by France, and thus Colombia was prevented from renewing the bloody wars which had so decimated the isthmus in the past. This made it possible for the United States to treat with Panama for the canal, and, according to the treaty of 1903, "the republic of Panama grants to the United States in perpetuity the use, occupation, and control of the land, and land under water, for the construction, maintenance, operation, sanitation, and protection of said canal, of a width of ten miles, extending for a distance of five miles on each side of the centre line of the route of the canal to be constructed . . . to the entire exclusion of the exercise by the republic of Panama of any such sovereign rights, power, and authority."

Independence of Panama.

From that day to this, missionary work in the republic of Panama has been of especial interest to North Americans, and the Southern

Baptists, Methodists, Presbyterians, and the Church of England are now in the field.

The *Southern Baptist Convention* has taken over the mission of the Jamaica Baptist Missionary Society, and is doing an important work in Gorgona, Culebra, Empire, while Colon and Panama, as the largest cities of the isthmus, will be the centres of this mission in the future years. Rev. S. M. Loveredge has long done a most valuable work among the Jamaican negroes in Panama. He stuck manfully to his post during the bloody civil wars which preceded the proclamation of the new republic, and, being between the two armies, his house was riddled with bullets, though he escaped unscathed.

The Southern Baptists on the isthmus.

The most recent report of the Southern Baptist Convention well expresses the importance of missionary operations in Panama when it says: "People from all lands are there at work; from India, from Argentina, from British Columbia, from Siberia, as well as from the neighboring islands of the sea. It is claimed that more than fifty different languages are spoken just now in the Canal Zone. What a mighty opportunity for Christian work! Messages of salvation could be sent to the four quarters of the earth, from the converts won to Christ among these multitudes."

The Methodist Episcopal Church of the United States has also begun a hopeful work in

Methodist missions.

the city of Panama, where they have a church and a commodious school building. The school is for upper-class whites, and a Spanish work is also conducted in Panama. This mission publishes a small religious periodical called *El Mensajero Cristiano*. Their latest report ends with this encouraging outlook: "The door is open in Panama city for a great work, and all that will hinder us is the lack of men and women. We have fine headquarters for our work. We are the only ones that are doing any missionary work for the Panamanians, and we ought to do our best."

Presbyterian missions.

The Presbyterians have also begun work in the Canal Zone, and have secured for their church a commanding site in the city of Colon, on the edge of the American settlement of Cristobal. Services are held for the American residents, and for the Spanish-speaking people.

The South American Missionary Society.

For some years the South American Missionary Society, supported by the Anglican churches, has had a flourishing mission in Colon, with a handsome stone church erected by the Panama Railway Company. The company also gave to the mission seven goods sheds of wood and iron, in which to hold services on different parts of the railway line which extends from Colon to Panama, a distance of forty-five miles. In the time of the French occupation of the Canal Zone, it is estimated that from fifteen to twenty thousand work-

men were employed on the canal banks at one time, five thousand of whom were British subjects. When the work collapsed under the French, more than eight thousand people were thrown out of employment, but to-day a far larger number than ever before is employed, many thousands of them being British subjects from Jamaica and the other islands of the West Indies, so that the two churches of this society in Colon and Panama have a large and growing work upon the isthmus.

The Y. M. C. A. in the Canal Zone.

We should not fail to make mention of the good work done by the Young Men's Christian Association in the Canal Zone, a work receiving the support of the federal government, which recognizes its responsibility for the moral, if not the spiritual, condition of the multitudes of young Americans who are living in this region. For this reason the government has built four beautiful and commodious buildings at commanding points on the isthmus, has equipped them liberally with reading and amusement rooms, baths, and gymnasiums, and put them under the care of the Young Men's Christian Association, with full permission to hold religious services and Bible classes, as they deem best, for the welfare of the young men whom they may reach. Though these institutions are not in every respect patterned after the Young Men's Christian Associations of the North, and more latitude is allowed in

What the government is doing for the young men.

the way of amusement than is usually expected in such institutions, the beneficial effects of these halls in providing a common meeting-place for young Americans where temperance prevails, and religious life is not ignored, cannot be questioned.

In connection with the churches of the Canal Zone are found Sunday-schools, Christian Endeavor societies, and other church organizations, and though some of the churches are as yet poorly equipped for their work, the promise of the future is large, and the religious outlook for Panama is no less bright than the commercial and political future.

Colombia

The early history of Colombia is one of the most interesting of all the South American republics. The great Columbus landed on her shores on his third voyage. Cartagena, on the Atlantic coast, is the oldest fortress in all America. The illustrious Balboa started from one of her ports on his famous expedition which nearly doubled the world's knowledge of geography. But the later history of Colombia has not borne out her early promise, for though she threw off the Spanish yoke in the early part of the nineteenth century, when her sister republics gained their freedom under the lead of Bolivar, she has remained, with all her vast,

An undeveloped and backward state.

undeveloped wealth, one of the most backward of the South American nations. Like most other South American countries, she has been cursed by her religion and her politics, for, though freedom of worship is guaranteed throughout the republic, her people are still largely under the domination of the priesthood.

The first Protestant missionary to the republic of Colombia, which was then called New Granada, went out in 1856 under the auspices of the Presbyterian Church North. This was Rev. Horace B. Pratt, who opened a fruitful work in Bogotá, though the first church was not organized until after his return to the United States. For twenty years the mission barely held its own, but reënforcements arrived and, since then, the work has gone on with increasing vigor.

The first Protestant work in Colombia.

Bogotá is one of the highest mission stations in the world, being nearly two miles above sea level, and is the city of all others from which the life of the Colombians can be influenced. Here is a boys' school, and a girls' school, the latter occupying a valuable site, and property worth $30,000. A training class for men who are learning to do active Christian work is a gratifying feature of the mission. Five missionaries occupy this important field. Baranquilla, at the mouth of the Magdalena River, is another important station. It was occupied first by the Southern Presbyterians, but was

Presbyterians in Bogotá.

taken over by the Northern Presbyterians in 1888.

Story of Adam Erwin.

The story of this mission can never be complete without allusion to a devoted layman, Mr. Adam Erwin, "who laid the foundations in Baranquilla by giving Christian education, teaching the Bible, and being himself a living epistle." When the Southern Presbyterians withdrew, he stayed alone, we are told, "unsupported by any board, dwarfed and bent, and crippled in body, yet with a fine, intelligent face, a brave spirit, and a heart full of love for souls. When he died, in 1897, crowds of both rich and poor attended his funeral, and the work which he did lives after him." A splendid example this of the far-reaching influence of a single Christian life.

Summary of the work.

The American Bible Society has more than once canvassed Colombia, and the Methodist Episcopal Church has also sent colporteurs throughout the republic, working under the direction of its mission in Peru. Mrs. T. S. Pond, formerly a missionary in Baranquilla, sums up the principal results accomplished by missions in Colombia as the breaking down of prejudice and opposition, the general enlightenment of the people, their gradual emancipation from the superstition and bondage of Romanism, and the development of a desire and demand for a Christian education.

Ecuador

The country of the equator.

Ecuador is the only country in the world named for a parallel of latitude. The equator, which bisects it, is responsible for its name; and its lofty capital, Quito, on the high table-lands, lies nearly on the line of no latitude itself. As one goes south on the west coast, Ecuador is the last of the well-watered countries, the arid region beginning immediately below the border of Peru. Quito has been a famous city for at least five hundred years, and its history runs back beyond the days of the Incas, who finally conquered their neighbors, the Caras, and established one of their capitals in Quito, which they beautified and enriched enormously.

Pizarro in Ecuador.

The report of these riches fired the cupidity of Pizarro, who very soon dispossessed the conquering Incas, and captured their enormous treasures. Ecuador shared to the full with Peru the dreadful tyranny of the Spanish rule, and achieved her independence under General Sucré in 1822. Her history since then has been a turbulent one, civil war succeeding civil war, and dictatorship following dictatorship. A better day, however, seems to be dawning for Ecuador; a railway has been built from Guayaquil, the great port of Ecuador, to Quito, and the capital city will no longer be "a hundred years

behind the moon," as the people of Guayaquil now say.

On account of the strength of the Church and the number of priests, Quito is sometimes called "the Little Mother of the Pope," and it is said that every fourth person you meet on the street is an ecclesiastic of some sort. In spite of the power of the Catholic Church, however, Ecuador is not the most backward republic in establishing religious liberty, for in 1897 the new constitution granted freedom of worship, and the opening then made was entered at once by the Methodists with native preachers and colporteurs, though permanent churches have not been established by this board.

What the Methodists are doing for Ecuador.

In 1899, we are told, the government engaged the Methodist presiding elder to organize a system of national normal schools, with foreign Protestants as the chief teachers.

Kansas City, Mo., has the honor of having organized a mission to Ecuador called "The Gospel Union," whose missionaries have done a good work, and the Christian and Missionary Alliance of New York City has also entered this field.

Peru

The tragedy of Peru.

One of the most interesting countries in all South America is the republic of Peru. Its history for hundreds of years has been a con-

tinual tragedy, but it now seems to be entering upon a period of prosperity and stability such as it has never known before. On the rich table-lands which lie just beyond the coast-line of the Andes was the great empire of the Incas, who pushed north into Ecuador, and south into Chile, but had their chief seat of dominion in Cuzco, the ancient capital. We have already seen how strongly this city was defended by impregnable fortresses, and how magnificent were the temples and palaces of the king. Peru was the chief centre of the wealth of South America in those early days, and the Spanish conquerors turned their rapacious eyes chiefly to her, and her devoted people suffered more than any other section of South America. The Indians, armed with bows and arrows, were no match for the artillery of the Spaniards, or their rough riders, who were regarded by the terrified natives as half man and half horse.

Pizarro's bold plans were carried out to the letter, and one after another the Inca chiefs fell before him. A pathetic saying of one of these chiefs is recorded. He had maintained a precarious independence in the wilderness, when he was called upon at last, after a fruitless resistance, to swear allegiance to the Spanish crown. Lifting the gilded fringe of the table-cloth on which he had signed the document renouncing his rights, he said, "All this cloth

and its fringe were mine, and now they give me a thread of it for my sustenance and that of all my house."

The Inca type.

The descendants of these noble and highly civilized Indians still occupy their old plateaus. Spanish blood runs in the veins of some of them, but hundreds of thousands are of the pure Inca type, reminding the traveller of our North American Indians of the best class, with their high cheek-bones and copper-colored skins. Many of them have a dignity of bearing and repose of manner which still marks them as a noble, if defeated, race.

This people has excited the interest of Christians both in the United States and Great Britain, and something has already been done for their evangelization. Full liberty of work and worship for the Protestants is not yet granted in Peru, this being the only republic in all South America whose constitution still denies religious liberty. Much practical liberty, however, is enjoyed, and the Methodist Episcopal Church, under the leadership of Rev. Thomas B. Wood, has established a strong mission in Lima and Callao. The school work of this Church is an especially important and fruitful one. Dr. Wood tells us that "no other form of work approaches it in effectiveness for stopping the mouths of enemies, breaking down prejudices, gaining popular sympathy, and tightening the grip on the public mind."

Dr. Wood's great work.

In Cuzco and Arequipa an interesting work is being carried on by missionaries who went out from the East London Mission Institute. More recently taken over by the Regions Beyond Mission. In Lima, Rev. J. S. Watson has established a church of great promise, and his winning personality has commended his cause to all. Dr. Guinness has large plans for the "Children of the Sun," intending to secure great tracts of land for the establishment of agricultural and industrial colonies.

Work in Cuzco and Lima.

The *Bible Societies* have done their full work in Peru, and, as elsewhere in South America, have been among the most important factors in spreading the good news of a true Christianity.

The Anglicans and Lutherans have churches for the English and Germans, and the day is not distant when the land of the Incas can no longer be considered the most neglected part of the Neglected Continent.

The work of Christian women in all these South American countries cannot be overestimated. The priesthood has its chief hold upon the women of the Church, who are still bound by its superstitions. They are afraid for the most part to come to the Protestant churches, which their fathers and brothers do not hesitate to attend. They are reached chiefly through the schools which their children attend. "No other mission field," we are told, "seems likely to have its evangelization so

Woman's work for woman.

largely in the hands of woman as the land of the Incas, where woman's work for woman occupies the strongest obtainable vantage ground for turning those nations from darkness to light and from the power of Satan unto God."

Bolivia

An inaccessible republic.

Bolivia is one of the most inaccessible countries in the world. It occupies the southern part of the great central plateau of South America, and except where this plateau drops sharply towards the Atlantic, its people live in the rarefied atmosphere of twelve thousand feet above the sea. It is a country of lofty mountain peaks, many of their summits rising twenty thousand feet above sea level, and it borders on the great Lake Titicaca, which for size compares with our own smaller inland seas.

The entrance to Bolivia.

Bolivia has been well called the Switzerland of America, and like the Switzerland of Europe, it can only be entered through foreign territory, for, since the disastrous war with Chile in 1879, it lost its only strip of sea-coast. Now, in order to reach this far interior state of South America, one must land at Mollendo in Peru, or at Antofagasta in Chile, both of which ports contend for the unenviable distinction of being the worst harbors in the world. If the sea is at all rough, it is impossible to land at either port, and when one has landed, he must climb

prodigious mountains nearly fifteen thousand feet in height before he can find the pass which leads him to this great republic. One sees many interesting things on the way which make the journey well worth taking; the magnificent mountain peaks, towering on every side; the yawning gullies leading to green and fertile meadows; the travelling sand hills which sometimes stop the trains for hours or days until they can be shovelled away; and the primitive natives who have scarcely yet emerged from barbarism, and who constitute nine-tenths of the inhabitants.

A surprising city.

La Paz, the capital, is one of the most curious and interesting of cities, situated in a deep hollow scooped out of the high plateau by the action of water; more than two miles above sea level, its red-tiled roofs burst upon the traveller as a complete surprise when he peers over the edge of the plateau and sees a large city of seventy thousand people nestling in what looks like the crater of an extinct volcano.

Methodist and Baptist missionaries.

Hither the indefatigable missionaries of the Methodist Episcopal Church have made their way, and established an important school that receives the distinguished favor of the government, which has within two years proclaimed religious liberty for all. The Canadian Baptists first occupied this field as well as the important city of Oruro, the second largest in Bolivia, where they still hold the fort. When, because

of ill health, their missionaries withdrew from La Paz, Mr. and Mrs. Harrington, of the Methodist Episcopal Board, made it the centre of their educational work. So much pleased were the governmental authorities with this school, that an important part of the public schools of Oruro have been put under Mr. Harrington's care.

The wealth of Bolivia.

The past history of Bolivia has not been an encouraging one, but her resources are enormous, and they are beginning to be developed by British and American capital. An old writer has described Bolivia as a "table of silver on legs of gold," though of late years the tin and copper deposits have been of still greater value. But the pioneer missionaries in this hermit nation have discovered something of more value than the products of the rich mines and forests, and are finding treasures in the souls of the Bolivians which repay them for all their efforts.

Chile

Peculiar geographical features of Chile.

The peculiar geographical features of Chile are well known to every schoolboy. If we think of the United States as stretching from Nova Scotia to the Isthmus of Panama, and running back a hundred and fifty miles from the coast, we have some rough idea of this lengthy republic. There are three distinct zones, each some eight or nine hundred miles in length;

the absolutely rainless zone in the north, the semi-rainless middle section where irrigation must be resorted to, and the abundantly well-watered section of the south, which stretches down to the Strait of Magellan, much of which is clothed with great forests, and is well adapted to the production of wheat and other grains.

Its early history.

The early history of Chile differs from that of its sister republics of the west coast in that it contained but little silver and gold, so far as was then known, to tempt the cupidity of the Spanish conquerors. The native Chileans, therefore, who had not attained by any means to the civilization of the Incas, were left in comparative quiet. Indeed, the Spaniards never conquered the Araucanian Indians, but were obliged to limit their dominion practically at the Biobio River in southern Chile.

From 1809 to 1819 was the date of Chile's struggle for independence, and in this war San Martin, the Argentine general, and the most unselfish and patriotic of all the South American revolutionists, was the chief heroic figure. Since the war for independence, Chile has had her political ups and downs, like all her sister republics, but has always been recognized as one of the most virile and vigorous of the South American states. This is accounted for in part by the large infusion of European blood, especially of British blood in the early days of her independence.

English names in Chile.

"To call the roll of the leading families of Chile to-day would seem like reading a page of the London or Glasgow or Belfast directory. O'Higgins, McKenna, Walker, Edwards, Pratt, Tupper, MacClure, Ross, etc., are still the leading names, and in most of the larger towns and many smaller ones we see Edwards Street, and Pratt Plaza, and O'Higgins Square, while the chief ironclad of her navy is named after the Irish youth O'Higgins, who became in the course of the years governor of Chile, and finally viceroy of the Spanish dominions, while his son, Bernardo O'Higgins, was a leader of the revolution that set Chile free." [1]

The constitution of Chile is the most aristocratic and centralized of American constitutions. There is high property qualification for suffrage, and an education test as well, and the government offices are still centred in the hands of comparatively few families.

The war with Peru.

The most important event in the recent history of Chile was the war with Peru and Bolivia for the possession of the richest nitrate field in all the world. In this war the allies were ignominiously beaten, and Chile came off triumphant on land and sea. She stripped Bolivia of all her sea-coast and annexed some of the richest provinces of Peru. Her victory, however, was almost worse than defeat, for, though the revenues of the country were immensely increased, the sudden wealth encouraged extravagance and disordered the finances, and in some respects Chile is poorer to-day than Peru, her conquered rival, who learned the lesson of adversity and is

A victory that was worse than a defeat.

[1] From "The Continent of Opportunity."

showing great recuperative powers. The hatred engendered by this war was most intense, especially on the part of Peru, and, though nearly a generation has passed, the sores are not yet healed. "Did Christ die for all men?" a little Peruvian in a mission school was asked recently; "For all but the Chileans," was the prompt but unbiblical reply.

The earthquake of 1906.

The latest disaster which has come to Chile was the terrible earthquake of 1906, which wrecked the city of Valparaiso as few cities have been overwhelmed. Far into the interior of Chile, too, the force of the earthquake was felt, and even in Santiago, a hundred and fifty miles away, the tombs of the dead gaped open, and the bodies were shot out from their resting-places. Valparaiso, however, is recovering from the awful shock, though it may be a quarter of a century before the city is fully rebuilt. She will, however, always be one of the most important cities of the southern continent, because her harbor, though none of the best, is one of the chief seaports on the unindented west coast of South America.

"The Vale of Paradise."

After the long journey down the barren, treeless coast, where for twenty days the traveller has seen no sign of vegetation, the sight of Valparaiso, lying on its green slopes rising precipitously from the water's edge, fills him with joy, and he thinks the city well worthy of its name, "The Vale of Paradise."

Santiago is, however, a still more beautiful city, with finer buildings, and is by far the leading capital on the west coast. In its very centre rises a wonderful rocky hill called Santa Lucia. This has been converted into a park, decorated with flower gardens and beautiful trees, while little streams dance merrily down on either side, and lovely winding walks embowered with most exquisite foliage, make it all in all perhaps the most beautiful pleasure-ground in the world.

Successful missions of the Presbyterians and Methodists.

Chile is the chief seat of Protestant missionary work on the west coast of South America. The two leading missionary societies are those of the American Presbyterian Church (North) and the Methodist Episcopal Church (North), the Methodist having the larger number of workers. In few parts of the world have missions been carried on more intelligently and successfully. Both of these boards have numerous central stations well covering the length and breadth of Chile, and many outlying points where services are held regularly. The chief centres of Presbyterian work are Santiago, Valparaiso, Concepcion, and Copiapó. The Methodists are also strong in these cities, with the exception of Copiapó, and have a number of other centres. The educational work of both these boards is a most important one. The Instituto Inglese in Santiago of the Presbyterian Board, under the care of Dr. Browning, is typical of

A notable school.

the best mission schools in any part of the world. Though not of full college grade, it occupies for South America some such position as Robert College holds for the Balkan states and for Turkey. Here are educated boys from all parts of Chile, from Bolivia and Peru and Argentina, and, while an admirable education is given them which they cannot find in their native schools, it is never forgotten that this is distinctively a Christian institution, and that education without religion may be a curse rather than a blessing.

Important Methodist colleges.

The Methodist colleges in Iquique and Concepcion as well as the admirable girls' seminary in Santiago deserve equal praise, and have extended their influence over the whole of southern South America. The Presbyterians have some fifteen American missionaries in Chile, and the Methodists over forty, and much good literature is circulated by both boards, the Methodists having an extensive printing plant at the capital.

The good work of these missions is felt in the remotest corners of Chile, through the students who go out from their great schools, through the "leaves of healing" sent from the mission press, and through the direct evangelizing efforts of the missionaries and their converts. Too much importance cannot be attached to the leavening influence of these many agencies of the Gospel. Through them, especially through the schools, rich and poor, high and low are

reached, and the future days of greater light and progress which are surely coming to this stalwart republic of the west coast will be supremely indebted to the devoted self-sacrificing of these great denominations.

Missions among the Araucanian Indians.

Besides the Methodist and Presbyterian work, the South American Missionary Society of the Church of England has been the chief evangelistic agency in Chile. In addition to the chaplains who have been sent to important points on the coast, the work for the Araucanian Indians by this society has been most interesting and successful. Some fifty thousand members of this strong aboriginal race are still living in southern Chile. They dwell in huts thatched with long grass, and keep up their ancient customs and dress. They cultivate wheat and potatoes, and many of them have large herds of cattle and sheep. Work for these Indians was inaugurated by the intrepid Captain Allen Gardiner, of whom we shall hear more in another chapter, but he was unable to continue it on account of the fierce opposition of the Catholic priests. His labors were not vain, however, for fifty years afterwards, in 1889, and nearly forty years after his death, the South American Missionary Society, of which he was practically the founder, appointed a missionary to minister to these Indians.

By this time the region had been occupied by many English settlers who lived near the Indians.

Religious liberty had been proclaimed by the government. Thus Captain Gardiner's prayers were at last answered, and a way opened for the evangelization of this noble race, a grandson of Captain Gardiner's being one of the earliest missionaries.

The fruition of Captain Allen Gardiner's work.

Two stations are now occupied by this society at Cholchol and Quepe. One of the most important features of the Quepe station is the industrial school where farming, carpenter work, and other trades are taught. Rev. C. A. Sadlier, whom Canada has contributed to this British mission, has translated parts of the Bible into Araucanian, and through the schools and churches, and Christian Endeavor societies, and the out-station work of this vigorous mission, the natives of this far southern section of South America are receiving the blessings, material, mental, and spiritual, which always come with the advent of the Gospel of Jesus Christ.

MISSIONARY DIRECTORY

PANAMA.

Southern Baptist Convention. Methodist Episcopal Church. Presbyterian Church (North). South American Missionary Society. Church of England. Wesleyan Methodist Church.

COLOMBIA.

Presbyterian Church (North). American Bible Society. Methodist Episcopal Church. Wesleyan Methodist Church.

ECUADOR.

Methodist Episcopal Church. The Gospel Union. The Christian and Missionary Alliance.

PERU.

Methodist Episcopal Church. East London Mission Institute. Regions beyond mission. Christian Missions ("Brethren"). Independent Baptist Missionary Movement.

BOLIVIA.

Methodist Episcopal Church. Baptist Convention of Ontario and Quebec. South American Evangelical Mission.

CHILE.

Presbyterian Church (North). Methodist Episcopal Church. South American Missionary Society. American Seamen's Friend Society. Christian and Missionary Alliance.

TOPICS FOR FURTHER STUDY

FOR WOMEN'S CLUBS OR FOR INDIVIDUALS

The Canal Zone — its history, its present conditions, its future prospects.

The Story of Peru.

Story of the Incas.

Life among the Araucanian Indians.

Chile and the Chileans.

FOR NEIGHBORHOOD READING CIRCLES

"Adventures in Patagonia." Titus Coan.

"The Araucanians." Edmond R. Smith.

"The Continent of Opportunity." F. E. Clark.

"South American Sketches." R. Crawford.

"Around and about South America." J. F. Vincent.

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"New Granada." Isaac F. Holton.

"Protestant Missions in South America." Harlan P. Beach.

"Peru: its Story, People, and Religion." Geraldine Guinness.

"Panama to Patagonia." Pepper.

"South America: the Neglected Continent." E. C. Millard and Lucy E. Guinness.

ILLUSTRATIVE SELECTIONS

The Capture of the Inca (From "The Conquest of Peru")

It was Saturday, the sixteenth of November, 1532. The loud cry of the trumpet called the Spaniards to arms with the first streak of dawn, and Pizarro, briefly acquainting them with the plan of the assault, made the necessary dispositions. . . .

Arrangements being completed, mass was performed with great solemnity by the ecclesiastics who attended the expedition; the God of battles was invoked to spread his shield over the soldiers who were fighting to extend the empire of the Cross; and all joined with enthusiasm in the chant, "Exsurge, Domine," — "Rise, O Lord! and judge thine own cause." One might have supposed them a company of martyrs about to lay down their lives in defence of their faith, instead of a licentious band of adventurers meditating one of the most atrocious acts of perfidy on the record of history! Yet, whatever were the vices of the Castilian cavalier, hypocrisy was not among the number. He felt that he was battling for the Cross, and under this conviction, exalted as it was at such a moment as this into the predominant impulse, he was blind to the baser motives which mingled with the

enterprise. With feelings thus kindled to a flame of religious ardor, the soldiers of Pizarro looked forward with renovated spirits to the coming conflict.

— W. H. Prescott.

What has Romanism done to spread Gospel Truth in South America?

In the first place, it has not even spread itself over the continent, though it has been in South America about four centuries. It has not reached great multitudes, but has left the great heart of the continent and many other parts as pagan as at the coming of the conquerors. Strictly speaking, it cannot be said to have even covered the borders of the continent.

Where it is it does not possess and maintain pure Gospel truth, and therefore has not imparted the true Gospel, and could not be expected to spread what it did not possess.

It has opposed the entrance and work of those who brought the pure Gospel of Christ, and it has tried to prevent the people hearing the missionaries who have had opportunity to proclaim the simple truth as it is in Christ Jesus. It did not do the work itself, and it would not let others do it. It interfered with freedom of speech and rights of conscience. It has opposed the free use of the Bible among the people, and both bishop and priest have prohibited the possession and the reading of the Bible. — *From "South America a Mission Field," by Bishop Thomas B. Neely.*

CHAPTER VI

THE GOSPEL IN SOUTH AMERICA (*continued*)

The East Coast

THE east coast of South America has peculiarities no less marked than the west coast. In fact, so different are these two shores of the great continent, and so little have they in common, that they seem to belong to entirely different sections of the earth's surface. Instead of the long stretches of desert land which we found on the west side of South America, on the east coast we find the most luxuriant vegetation clothing every foot of ground from northern Venezuela almost to Tierra del Fuego. Peculiarities of the coast.

On this coast we find great rivers bearing to the Atlantic a far greater body of water than our own Mississippi carries to the sea. Here are splendid harbors, instead of the surf-washed, unindented coast of the west shore; here mines and mining largely give place to agriculture and stock-raising. Because of the absence of gold and silver, the west coast of South America was largely freed from the ravages of the Spanish conquerors, who despised any product which did not show the gleam of the precious metal.

The original inhabitants.

The original inhabitants of the east coast are as different from the west as the products of the soil. Rude tribes of savages roamed the pathless forests, tribes that were scarcely worth conquering, and were left in their savage state, many of them to the present day.

Brazil wood.

The first product exported from Brazil was a certain dyewood which produced brilliant red. This was called by the early explorers "Brazil wood," and from the tree, which was long supposed to be the only product of commercial value, the country took its name. Now in the beautiful Alameda Centrale in Rio de Janeiro, a long row of these trees, each surrounded by a little flower garden, stands in memory of the forests which first attracted adventurers to Brazilian shores.

It was soon found, however, that, though the east coast of South America was apparently destitute of the precious metals, a supposition which has since proved untrue, it had vast resources of its own which the world needed quite as much as it needed gold and silver, and settlements began to spring up on the coasts of Venezuela and Brazil and in the rich alluvial plains of the Rio de la Plata. The Spanish settlements were hampered and their progress hindered in many ways by the government, which, for the sake of monopoly of trade, demanded that everything for the growing colonies should be carried toilsomely across the Isthmus of Panama, down the west coast, and across the mountains

How the early inhabitants were hampered.

to the Atlantic shore again. But the young colonies were too vigorous for the mother-country to completely throttle, and through the slow centuries they grew in power and strength until the time of the great South American upheaval arrived, and all the Spanish-speaking states achieved their independence on the east and west coast alike.

Self-governing republics.

Brazil, as we shall see later, because of its Portuguese antecedents, reached its present position as the leading republic of South America through a longer and more circuitous route. But since 1889, with the exception of the three colonies of English, Dutch, and French Guiana in the north, and the Falkland Islands in the south, all the territory of South America has been owned by self-governing and independent republics patterned largely, at least in their theory of government, after the great sister of all the republics, the United States of America.

In studying the religious condition of the east coast of South America, we shall find that her soil has been baptized by the blood of heroes and martyrs, — the noble Moravian missionaries in Guiana, the French Huguenots in Brazil, and Allen Gardiner and his companions in Tierra del Fuego. On this coast, too, we shall find great cities rivalling in magnificence the world's finest capitals; we shall find progress and enlightenment such as we find in no other part of South America; and in some of the coun-

tries we shall find a depth of ignorance, superstition, and barbarism which can scarcely be equalled elsewhere. We shall find some countries advancing with rapid strides to the forefront of the most civilized nations of the world, and others as backward and ill-governed as can be found in Central Africa. Such are the lights and shadows which confront us as we come to study the material, social, and religious condition of the eastern portion of South America.

Lights and shadows in eastern South America.

Venezuela

Discovery of Venezuela.

To begin with the northernmost country, we find Venezuela the most turbulent and hopeless of all the South American republics. On his third voyage, in 1498, Columbus discovered the coast of Venezuela, south of the Windward Islands. A year later Alonzo de Ojeda, following the coast along for hundreds of miles, sailed into the great Gulf of Maracaibo, where he found the Indians living in villages, with houses built on piles driven into the shallow water near the shore. Recalling to mind the Italian city of the lagoons, he called the place Venezuela, or "Little Venice," a name which afterwards was given to the whole of the great republic, great territorially, of northeastern South America. Fifty years later, unfortunately for the natives, some gold and silver were discovered,

but the placer mines were soon exhausted, and after that Spain had little use for this province, though it was larger and richer than the mother-country itself.

It is interesting to notice in passing that the first efforts to free Venezuela from foreign rule were made in 1806 by one Francisco Miranda, who had fought under Washington in our American Revolution. His expedition was made up of American filibusters who had sailed from New York in three ships. They were beaten, however, when they attempted to land, and ten of the "Yankees" were condemned and shot in Puerto Cabello, where a monument has recently been erected to their memory, a scarcely deserved honor, it must be admitted. Five years later, on the fifth of July, almost exactly on the thirty-fifth anniversary of the independence of the United States, Venezuela declared her seven provinces free and independent states. She had to fight, however, to make the declaration good, and it was twelve years before the Spanish power was finally broken.

An abortive American exploit.

Venezuela has the honor of giving birth to Simon Bolivar, a great and forceful character, in spite of serious moral defects which have clouded his memory. More than any other one man he fired not only Venezuela but all South America with a desire for freedom. He won many battles, and lost more, and died broken-hearted, having been forced to resign

Simon Bolivar.

the presidency of his own country. Nevertheless he will always be honored whenever the history of South America is written, as her chief deliverer from the Spanish yoke. The later history of Venezuela has been turbulent to the last extreme, and she is now embroiled in disputes with the United States and half the countries of Europe. This is the "naughty small boy" among the nations, disagreeable and offensive, but too insignificant for them thoroughly to punish.

The "bad boy" of South America.

It cannot be expected that in such a country a pure and spiritual religion could make rapid progress. Still there have been heroic souls in Venezuela who have left their impress upon the whole country.

The pioneer society.

The pioneer of Protestant effort in Venezuela, as in many other parts of South America, has been the American Bible Society, whose agents have frequently canvassed the larger places. It was not until 1897 that preaching services were begun by the Presbyterian missionaries in their own home. Three years later a church of seventeen members was organized, and a Sunday-school, Christian Endeavor Society, and day-schools soon took their places as regular branches of the work at Caracas.

In the same year the Christian and Missionary Alliance opened a hall for evangelistic services in the capital, with branch work at La Guayra. The Plymouth Brethren and the South Ameri-

can Evangelical Mission of Toronto also have stations in Venezuela.

A devoted layman.

The story of Protestant work here cannot be written without an allusion to Emilio Silva Bryant, a Spanish boy adopted by an Englishman, who afterward became a railroad official in Venezuela. He was converted when very young, and did not leave his religion behind him when he came to Caracas at the age of eighteen. He is a splendid example of what one young man can do. He was poor, had to work daily for a living, and was not strong in body, dying in less than six years of consumption, and yet, through his consecrated life and courageous devotion to his faith, he has left a name which will always be remembered in Venezuela as the pioneer of Protestantism, and a type of what Christianity can do for one who is wholly given to God's service. When the Presbyterian missionaries reached Venezuela, they found that converts had already been made by the devoted life and teaching of this one obscure young layman, and a church composed of these converts was soon gathered. The mission thus begun is the most important and hopeful evangelistic work in Venezuela.

The Guianas

Some peaceful colonies.

It is refreshing to turn from a turbulent and distracted country like Venezuela to its peace-

ful, if somewhat unprogressive, neighbors, the Guianas, three colonies on the northern coast of South America, which belong respectively to Great Britain, Holland, and France. These colonies are handicapped by a bad climate, and have not the varied resources of other South American countries, but they have enjoyed so many years of peace, while their neighbors have been fighting Spain, or one another, that they are comparatively prosperous from a commercial standpoint.

The supposed El Dorado.

Guiana was one of the first parts of the New World to be seen by a white man, Columbus having sighted the coast seven years after his first voyage. But he did not land, and it was left for Sir Walter Raleigh, a century later, to attempt to penetrate the interior, where he thought the New El Dorado lay. He did not find it, it is needless to say, but discovered much malaria and other diseases, and was soon discouraged in his quest.

A few years previous to this the Dutch had established a feeble colony in what is now British Guiana, while the British first settled Dutch Guiana. In those early days the people of this coast had many masters. The Dutch were driven out by the Spaniards, and the Spaniards in their turn by the British, who for more than a hundred years have been in possession of the largest and best of the Guianas, which has a population of three hundred

thousand. The most interesting item to North Americans in the history of Dutch Guiana is the fact that, though first occupied by the British, it was given in 1667 to the Dutch, by the Peace of Breda, in exchange for the New Netherlands, otherwise New York. It can hardly be said, in the light of subsequent events, that this was a fair exchange which is no robbery.

What the Dutch lost.

"The New Netherlands now has a population of nearly eight millions; Dutch Guiana has less than a hundred thousand people. The New Netherlands contains the second city of the world; Paramaribo, the capital of Dutch Guiana, has hardly as many thousands as New York has millions. New Netherlands has become the Empire State of the world; the territory for which it was exchanged has hardly shared to any extent the prosperity of modern nations."[1]

French Guiana is frequently called Cayenne, from the name of its capital, and the name suggests the climate, which is so unendurably hot that scarcely any one but Indians or negroes can live there. France was obliged to send even her criminals elsewhere, so few could survive their transportation. The cultivation of the sugar-cane is the chief industry of the Guianas, and no part of the world is better suited to this purpose, so that they will never entirely lose their importance in the commercial world.

French Guiana.

[1] From "The Continent of Opportunity."

The brave Moravians.

When we turn to the religious history and condition of the Guianas, we find no part of South America so thoroughly evangelized. The brave Moravians, who always seek the hardest and most discouraging fields, naturally had their attention turned thitherward, and more than forty years before Carey sailed for India, their missionaries established themselves on the coasts of what is now French and Dutch Guiana. So wise, persistent, and untiring have been the labors of those pioneers and their successors that Dutch Guiana may be said to be thoroughly Christianized. Of the seventy thousand inhabitants, nearly one-half belong to the Moravian Church. Ten thousand belong to the Reformed Lutheran, and twelve thousand are Catholics. Missions are also conducted among the Hindoos and Mohammedans who have found their way from India to work on the sugar plantations.

A wonderful linguist.

High in the roll of missionary heroes should be inscribed the name of Theophilus Schumann, a Moravian missionary who, in the early half of the eighteenth century, joined the mission, and became known as the Apostle of the Arawacs. He was a man of learning as well as consecration, and had been a professor in the Moravian seminary at Marienborn. So great was his linguistic power that in six months he could preach fluently in the Indian tongue. He translated the Scriptures, and

hymns, and wrote a grammar of the Arawac language. In a few years hundreds of Indians were converted, and the redemption of Guiana had begun. He died in a few years, being given little more than a single decade in which to do his great work and impress his name indelibly upon the land.

Dähne and the serpent.

A well-authenticated story relates to another of these pioneer missionaries named Dähne. While far away from the coast, laboring for the savages, a great snake twined around his body and bit him so severely that he gave up all hope of life. Fearing that the Indians might be charged with his death, he wrote with chalk on the wall, "A snake has killed me"; but just then the promise of Mark 16 : 18 came into his mind. With all his might he tore the serpent from his limbs and threw it away, and no evil effect was experienced. Such marvellous instances of God's protecting care abound in the early history of the mission, and did space allow, the stories of scores of missionary heroes, men as brave as the world has ever seen, might be told.

The Moravians have a hospital for lepers at Groot Chattillon, and it is an interesting fact to record that "Abraham Lincoln" is one of the most successful evangelists in Paramaribo. He is a converted coolie who is carrying the Gospel to his fellow-Asiatics.

British Guiana is also, comparatively speak-

Evangelism in British Guiana.

ing, thoroughly evangelized. Work is here carried on by the Moravians, the National Baptist Convention, the Society for the Propagation of the Gospel, the Wesleyans, and the Plymouth Brethren. These vigorous organizations surely should be able to care for the three hundred thousand inhabitants of this colony. We find that nearly half of the people are adherents of the Church of England, which numbers twenty thousand communicants; the Moravian Mission numbers over eight thousand converts, and the Wesleyans over four thousand.

Character of the natives.

But even in these lands, so favored from the missionary standpoint, there are difficulties and drawbacks, as everywhere else. The majority of the people belong to the negro race, though many of them have Indian blood in their veins. They have the virtues and the vices of the negroes in other lands; religious by nature, gentle and impressionable, yet sexual vices prevail, and the sturdy independence of character which impels one to work for a living, and which considers manual work honorable, is often lacking. However, take it all in all, and considering that less than eighty years ago most of the inhabitants were slaves, wonderful progress in civilization and Christianity has been made.

Brazil

When we come to the great empire republic of Brazil, the task of condensing even a most meagre account of its history, its resources, and its religious life into the allotted space is no slight one. Here is a country that occupies one-half of the territory of South America, and that contains half of its inhabitants; a country with a different genesis, a different history, and a different language from all the other South American states. South America, indeed, might as well be called Portuguese America as Spanish America, since more than half of its people speak the Portuguese language.

A great republic.

Here is a country larger than Australia, and larger than the United States outside of Alaska, with resources as varied and rich as the country is vast in extent. Moreover, as there is a "New Japan" and a "New China" and a "New Turkey," so there is a "New Brazil," for this is one of the nations of the world which within the last decade has made tremendous strides, and is rapidly taking its place in the forefront of the great nations of the world. Indeed, Rio de Janeiro surpasses most capitals in architectural magnificence, as it certainly does all of them in beauty of situation.

The new Brazil.

Religiously and educationally, too, Brazil is waking up, and though she is still to a large extent under the dominion of the priests, and

though more than eighty per cent of the people are still illiterate, yet the worst shackles both of Rome and of popular ignorance have been broken. The Bible is circulated and a free Gospel proclaimed throughout the length and breadth of this vast land, and the schoolmaster is abroad from the Amazon to the borders of Uruguay.

Cabral's great discovery.

In the brief period of Portugal's transient grandeur Brazil was discovered by Pedro Alvarez Cabral, who was ordered by his captain, the celebrated Vasco da Gama, to "sail directly south after leaving the Cape Verde Islands in fourteen degrees north, as long as the wind was favorable. If forced to change your course, keep on the starboard tack until you reach the latitude of the Cape of Good Hope, thirty-four degrees south, then bear away to the east." Cabral attempted to follow these explicit directions, but instead of rounding the Cape of Good Hope, on May 3, 1500, he sighted the shores of Brazil, where it bulges out into the Atlantic, "as though about to shake hands with Africa on the opposite hemisphere." This date is now celebrated as one of the great holidays of Brazil.

Brazil's varied resources.

Cabral found the country inhabited by peaceful Indians, most of whom, however, were savages of the rudest type. Cabral and his successors failed to find much gold or silver, but they found a country rich in every agri-

cultural product beyond any other nation in the world, though it was long before these riches were fully known. Almost every variety of climate, and almost everything that grows in the soil can be found in Brazil, for her high table-lands give to much of her territory the climate of the temperate zone, even in the tropics. Coffee, sugar, cotton, rubber, corn, wheat, are among the staple products which the world will always need, and which Brazil can produce in unlimited quantities. We do not wonder that Amerigo Vespucci, the navigator who gave his name to both continents, was led to exclaim that "if Paradise exists on this planet, it cannot be far from the Brazilian coast"; while Agassiz believed that "the future centre of the civilization of the world would be in the Amazon Valley." In the production of coffee alone Brazil has almost a monopoly of one of the world's most important products, for nowhere else can it be cultivated so cheaply, or of such a delicious quality.

Coffee and diamonds.

Next to South Africa Brazil is the greatest diamond-producing country in the world. Here, two hundred years ago, some miners at Tijuca found a few shining pebbles in their pans. Thinking they were only pretty stones, they used them for counters in their games of cards, until a wandering friar came along and declared them to be diamonds. During the next forty years five millions of carats of these same

shining little stones were sent across the seas to enrich the coffers of the mother-country.

A peaceful development.

Unlike the Spanish colonies of South America, Brazil enjoyed a comparatively peaceful development, though the Portuguese and Dutch were frequently at war with each other. The Hollanders finally gave up the struggle in 1655, and surrendered Pernambuco with four provinces, three cities, and nine hundred miles of coast to the Portuguese crown.

Brazil's freedom day.

For a century and a half Brazilian history was comparatively uneventful. In the early years of the nineteenth century, however, when all Europe was in the ferment of the Napoleonic wars, and when the day of deliverance came to the Spanish colonies, Brazil's hour of freedom also struck. Napoleon sent Juneau to capture Lisbon, and just as the French marshal entered the city, Prince John IV., the cowardly regent of Portugal, with fifteen thousand of the nobility and sixty millions of treasure, sailed out of the harbor under convoy of a British fleet, bound for Brazil, the greater Portugal across the seas. He was received with great enthusiasm by the Brazilians, but he was a weak and pusillanimous prince, who fortunately was soon succeeded by his son, Dom Pedro I., who even before his succession, swearing in his father's name, had accepted, in 1821, the constitution which the people demanded, and which made Brazil an independent empire of which Dom Pedro was the first emperor.

Through his evil life and his unscrupulous ambition he soon lost his hold on the loyalty of the people, who then called his son, a boy of fifteen, to the throne. For more than fifty years Dom Pedro II. reigned wisely and well, beloved of his own people, and respected by all the world. A genial, kindly, democratic monarch he was, under whose reign the Brazilians dwelt in peace, and steadily developed the resources of their country. In 1876 he visited the United States, and was greatly impressed with the Centennial Exposition, which is said to have given a decided impetus to the industrial development of Brazil.

Good reign of Dom Pedro II.

During all these years, however, Brazil was ripening for a republic, and though the emperor was beloved, the people feared the succession of his daughter who was largely under the influence of the Romish priests. They concluded, therefore, that the time had come to choose their own rulers, and one night in November, 1889, putting the emperor and his family on board a ship of war, they sent them off to Lisbon, and proclaimed the new republic. Rather than spill a drop of Brazilian blood, the good emperor acquiesced in his banishment. The republic has had one or two stormy periods, but on the whole has gone on from strength to strength, and was never so stable and prosperous as to-day.

A quiet but momentous change.

The religious history of Brazil is interesting

and important from the very beginning. In fact, the first Protestant mission to Brazil was sent out soon after its discovery, for Calvin and the clergy of Geneva, under the lead of the great Admiral Coligny of France, attempted to found an asylum for persecuted Huguenots in the new Land of Promise across the seas.

Huguenots in Brazil.

Sir Nicholas Durand de Villagagnon, a bold adventurer, was the leading spirit in this colony, which was located on an island in the beautiful harbor of Rio de Janeiro, called the Isle of Villagagnon to this day. Other missionaries and persecuted Huguenots joined them, but soon they found that Villagagnon was a wolf in sheep's clothing, a traitor of the deepest dye. This Benedict Arnold of Protestantism denounced his former colleagues as heretics, and had three of the most influential of them put to death, while the others fled to the mainland, and some escaped to France in some vessels anchored near by. One or two of the Huguenots who reached the shore of Brazil sought to carry the Gospel to the Indians, and were so successful that for many years the fruits of their labors were evident. One of these men, John Boles, preached the reformed faith with such power that he was at last arrested by the Jesuits, and after a long imprisonment was executed in Rio de Janeiro. Protestantism was thus extinguished for the time being in this part of the world, and as Dr. Tucker well says,

Their betrayal.

"The failure of these Protestants with their open Bible to get a foothold permanently in this part of the New World, determined the religious destiny of Brazil for at least three centuries. If they had succeeded, instead of the very sad spectacle of the intellectual, social, and moral condition of the country to-day, we should doubtless be gazing upon the marvellous wealth and prosperity of a highly cultured, godly, and upright nation."

Beginning of missions in Brazil.

Modern Protestant missions in Brazil began in 1835, when a minister of the Methodist Episcopal Church went to South America to see if it promised to be a fruitful field for missionary effort. In the following year a missionary of that church opened work in Rio de Janeiro, and continued for seven years, when the work was suspended.

Dr. Kalley's work.

But the light of Protestantism was not extinguished, and, in 1855, was kindled into a brighter flame by the providential arrival of Dr. Robert R. Kalley, a noted name in the Protestant history of Brazil. He was a Scotchman who had been driven out of the island of Madeira because of his Protestantism, and had made his home in Rio de Janeiro. Here he established an independent and self-supporting work, and soon was able to organize a Congregational church. Other churches of like order were established in other parts of Brazil, none of which have had foreign support, or have been identified ecclesiastically with Congregational churches of other lands. For more than twenty years Dr. Kalley labored untiringly,

when, on account of feeble health, he returned to Scotland. Through his labors there a missionary society called "Help for Brazil" was organized, which sustains in different parts of Brazil ten or twelve missionaries.

Presbyterians in Brazil.

The Northern Presbyterians entered this great field in 1859, and their work has been nobly sustained, and has spread into at least seven of the states of Brazil, where some twenty-five missionaries, married and single, are at work. A few years after the Northern Presbyterians began their work, the Southern Presbyterian Church entered the province of Sao Paulo, and twenty years later the two Presbyterian bodies were united into the Synod of Brazil. The greatest strength of this Church is in the state of Sao Paulo, but their missionaries are at work in thirteen states, and were able to report eighty churches in 1900, with more than seven thousands communicants, and their numbers have since then been considerably increased.

Among the names of the earliest missionaries of the Presbyterian Board, Rev. Ashbell Green Symonton is held in deserved remembrance, though the limit of his missionary activity was only seven years. He deeply impressed himself upon the people of Rio de Janeiro, and was a pioneer, not only in preaching the Gospel but in printing it and sending it broadcast through the *Imprensa Evangelica*.

No small part of the work of the Presbyte-

rian Mission is centred in the system of Christian schools which it has given to Brazil. The chief of these is Mackenzie College in Sao Paulo, which occupies somewhat the same place in Brazil as the Christian College in Beyrout, and Robert College in Constantinople. It is now, however, independent of the mission and affiliated with the University of New York. Many of the most influential men of Brazil have been educated in this college, and its course of instruction is of a very high grade. Other important schools of this board are located in Sao Paulo, in Botucatu in the same state, and in the states of Parana, Bahia, and Sergipe.

Presbyterian schools.

After the interruption of their earliest work in Rio de Janeiro the Methodist Episcopal Church opened a misson in the state of Rio Grande de Sul, which they afterwards transferred to the Southern Methodist Board, which for more than thirty years has been doing an admirable work in Brazil. The latest statistics that we find tell of twenty-eight pastoral charges and missions, and twelve church buildings with nearly three thousand communicants, but these figures are doubtless considerably under the present mark, for the churches are constantly making progress, and in some places are growing rapidly.

Methodists in Brazil.

A most interesting central mission has been opened in Rio de Janeiro, which promises to do for the capital of Brazil the same important

work that the great central missions are accomplishing in London and other British cities.

Methodist educational work.

The Methodists have three boarding-schools for girls, the one in Petropolis having a beautiful building in an admirable situation; they have also a school for boys and several day-schools for both sexes. At Juiz de Fora, in the state of Minas Geraes, they have a theological seminary where young men are fitted for the ministry. The women's work in all of these boards is a most important factor in the evangelization of Brazil. Single women visit from house to house, and instruction in the girls' schools and in the day-schools for boys and girls is largely in the hands of devoted women, without whose labors mission work in South America would be stripped of no small part of its efficiency.

Baptist missions.

The Baptists gained a strong foothold in Brazil in 1852, their chief stations being in Bahia, Sao Paulo, and the federal capital. Their work has extended into nearly a dozen of the states of the union. They report more than two thousand church members, thirty-two organized societies, and two weekly papers, besides important school work, the schools in Sao Paulo and Bahia being particularly successful. No missionaries are more devoted and self-sacrificing, and no converts are more steadfast than those belonging to this great Church. There are indications that in the

near future larger advances in the work of this mission will be made in several of the states of the republic.

Protestant Episcopal work.

Some years after the arrival of the Baptists the Protestant Episcopal Church began its work in southern Brazil in the state of Rio Grande de Sul, and recent reports show that they now have six church edifices in this state, with over a thousand communicants, and fifteen hundred children in the Sunday-schools.

"In Brazil," says one of their missionaries, "the great majority of the people are not heathen; they are Christian orphans; they come together regularly to attend the services of the church; they are in great numbers anti-Roman in their ideas. Thus the church grows, not through children, but through the confirmation of men and women of mature years."

The orders given to the men of this mission when sent to open a new centre of work are well worth quoting:

A missionary's orders.

"Give yourself entirely to preaching and expounding the Word of God. Let the community know you once for all as a preacher, a prophet, and official witness for Christ, an accredited messenger of Christ's Church; you are to do this one thing, to proclaim the good news of salvation through Christ, and to invite men to use and enjoy the reasonable and reverent faith of our truly Catholic Church."

Bible Societies in Brazil.

The Bible Societies, both British and American, have been most important factors in the evangelization of Brazil, and fully a million

copies of the Scriptures have been put into circulation during the last half century. Rev. H. C. Tucker, the agent of the American Bible Society, has done an invaluable work, not only in the circulation of the Scriptures, but in aiding and abetting the work of the missionaries in many parts of Brazil, and his volume, "The Bible in Brazil," is a fascinating story of the entrance into that country of the Word which giveth light.

The Young Men's Christian Association is doing an admirable service in Rio de Janeiro for Portuguese young men, and now has a commodious building presided over by Mr. Myron A. Clark, whose work as a translator of English into forceful Portuguese is known throughout Brazil.

Self-supporting independent churches.

One hopeful feature of Protestant work in Brazil is the development of self-supporting churches, especially of the Presbyterian and Methodist order, a number of which are already established in the leading Protestant centres.

The Christian Endeavor Society is a strong feature of Christian work in Brazil, nearly a hundred societies being found in the republic. The National Union of societies of various state and local unions is well organized. Rio de Janeiro is also the seat of the South American Christian Endeavor Union, and conventions of great power have recently been held in that city.

Of all the states of Brazil, Sao Paulo has the largest number of missionaries, while some of the states have no missionary residing within their bounds. All together, there are something over fifty missionaries and their wives, and nearly as many unmarried men and women, with nearly two hundred Brazilian ordained preachers actively engaged in missionary work in this great republic. But when we consider the vast extent of territory, the millions yet unreached, the aboriginal tribes for whom as yet there have been few men and little money from Protestant sources, we may well ask, even when we consider the grand total of missionaries and the splendid work they have already accomplished, "What are these among so many?"

The missionary forces.

Uruguay

From Brazil the great to Uruguay the little is but a step across the borders of the most southern state of Brazil, but, on April 19, 1825, a band of adventurers, now known as the famous "Thirty-three," landed on the shores of a river in southwestern Uruguay, rallied the people to their support, secured Argentina as an ally, and, after years of struggle, obtained recognition for their country as an independent republic in 1828. Since then, civil war has followed civil war with monotonous regularity, a revolution taking place, on an average, about

Uruguay's checkered history.

once in two years. Of late, however, there are signs of greater stability, and the enormous resources of the country, small as it is compared with the greater republics of South America, insure a prosperous future. Though we have spoken of Uruguay as a small country, it is as large as England and is practically one vast pasture, which, if fully utilized, might almost feed the cattle of the world.

How Montevideo was named.

Ferdinand Magellan was the first navigator to sail along this coast on his great voyage when he circumnavigated the world. After sailing for days past a flat and monotonous coast, he cried out, "Monte video!" (I see a mountain), as he spied the hill of Cerrito, at the mouth of the River de la Plata. It is not indeed a mighty mountain, but Magellan's exclamation gave the name to the city which soon grew up at its base, and which has played no small part in South American history. This city has been the bone of contention between Brazil and Argentina, as well as between England and Spain. For a very brief period, at the beginning of the nineteenth century, England was master of Montevideo and Buenos Ayres as well. If she had maintained her domination, who can tell how the future history of South America might have been changed under the fostering care of a great Protestant empire?

In still earlier days Spain and Portugal fought for Uruguay. Pope Alexander VI. had

given to Portugal all regions discovered and colonized east of a certain meridian, which would have made Uruguay a Portuguese possession. The people, however, were always a Spanish-speaking people, and Spain finally won, thus making the country one of the Spanish states of South America.

Missions in Montevideo.

The most important missionary work done in Uruguay is that of the Methodist Episcopal Church, which has a fine large church edifice of almost cathedral dimensions, in the very heart of the city of Montevideo, and where there is said to be a weekly attendance of eight hundred people. There is also a fine boys' high school, whose pupils come from the best families of Montevideo. The girls' college has an attendance of over a hundred and fifty pupils, and is housed in a commodious building. Few schools in South America are more deservedly influential than this.

The Church of England ministers to the English-speaking residents of Montevideo and one or two other centres in the republic, while the Waldensian Church maintains six churches among the Italian immigrants to Uruguay.

The Salvation Army is also at work here, and among the German and Swiss colonies are found churches of the Reformed and Lutheran faiths.

Paraguay

An isolated republic.

Paraguay is the most remote from the coast, the most isolated, and perhaps the most backward of all the South American republics, though one or two others might compete for this unhappy distinction. Yet the very first permanent Spanish settlement in eastern South America was in Asuncion, its capital, a thousand miles from the mouth of the La Plata River. After it achieved its independence at the time of the breaking away of the other colonies from Spain, Paraguay was governed by a succession of dictators of the most absolute type.

"El Supremo."

The story of Dr. Francia, who for thirty years was the absolute monarch of Paraguay, though he was called president, is a fascinating one. No Russian Czar was ever more autocratic and absolute in his rule. Without trial or any process of law, he imprisoned or hung his subjects, forbade all foreign intercourse whatever. In his life he assumed the title "El Supremo," which was a contraction of his full title, "Supreme and Perpetual Dictator." A white Paraguayan, it is said, dared not utter his name, and after his death, for generations he was referred to simply as "El Defunto" (The Dead One).

An awful war.

He was succeeded, though not immediately, by a still more odious tyrant, who plunged his country into an awful war with Brazil, Argen-

tina, and Uruguay. In five years seven-eighths of the people perished; only twenty-five thousand men were left in all Paraguay; the hundred and twenty-five thousand women who still remained alive, though nearly as many more had died of hardship and hunger, had to do the work of men and women alike, in the field and shop and the home. But so rich is the country in natural resources, so spontaneously grow the oranges, bananas, and other fruits of the ground, so rich is the pasturage for the cattle, that even this terrible war could not entirely destroy the nation, and for the last forty years Paraguay has been gradually recuperating her resources and growing a new crop of men and women. Weekly communication is kept up with Buenos Ayres by a regular line of steamers, and the nation, so long closed to outside influences, is no longer one of the hermit lands.

Methodists in Paraguay.

The Methodist Episcopal Church began its mission in Asuncion some twenty-five years ago. Here they have an organized church, and associated stations in five or six interior villages. They have also schools for boys and girls, with some three hundred pupils in attendance. This is the only organized missionary agency for the Spanish-speaking people in this republic.

An answer to Allen Gardiner's prayers.

The South American Missionary Society, however, some years ago established a fruitful mission among the Chaco Indians of Paraguay, under the leadership of Mr. W. E. Grubb.

This work was carried on amid difficulties almost unspeakable, and great results have already been achieved. No longer do the Indians bury live children with their dead parents, or sell their captured enemies into slavery. This mission has two stations, the principal one at a place with the jaw-breaking name of Waikthlatingmangyalwa. We may well believe that this mission answers the aspirations and prayers of the founder of the society, Captain Allen Gardiner, who, nearly forty years before the mission was founded, wrote a tender address full of Christian love and kindly exhortation to the Chacos, as he lay dying at Banner Cove.

Argentina

In our story of missions in South America, there remains but one republic to be considered, and that one of the largest, and in some respects the most prosperous of them all, the republic of Argentina. East of Chile, it occupies all the lower end of South America, an extent of territory nearly half as large as continental United States. The smallest natural geographical division of the country lies between the Uruguay and Parana rivers. It is entirely covered with rich grasses, and is called the Mesopotamia, but even this is larger than all England and more uniformly fertile. There

are three hundred fifty thousand square miles of pampas suitable for grain-growing, and twice that area in Patagonia and the Andean provinces, which may sustain unlimited flocks and herds. The Mesopotamia.

Though Argentina is an agricultural country preëminently, yet Buenos Ayres, its capital, is the largest city in South America, a city which ranks among the first-class commercial capitals of the civilized world, being surpassed in size only by London, New York, Berlin, Chicago, Paris, St. Petersburg, and Philadelphia. In fact, Buenos Ayres can claim superlatives in several directions, being not only the largest city in South America, the largest but three in all America, the second largest Roman Catholic city in all the world, the largest Spanish-speaking city in all the world, and the largest city but one of the Latin races. A great capital.

But its mere bigness does not constitute its chief claim to distinction. Few cities surpass it in the amount of business transacted, in the magnificence of its commercial blocks and many of its private buildings, or in the general air of prosperity which pervades this great capital. The capital, however, is fed at the expense of the country districts of Argentina, for it gathers within its borders far more than its due proportion of the wealth, culture, and luxury of the country.

A truer idea of the resources of the republic

From the Andes to the Atlantic.

may be gathered by a journey from the Andes to the Atlantic. All day and all night one travels on a fast train from Mendoza to Buenos Ayres, over an almost absolutely flat plain, except for one low range of mountains near the western side. For a hundred and seventy-five miles the railway runs without a turn or twist in the track, and then only one curve for another hundred miles, and all this journey is across a wheat field, either already cultivated or waiting for the plough. And what one sees here is only a fraction of the two hundred and forty millions of acres of Argentina wheat lands, which, together with her pastures, constitute the wealth of the republic.

The Cinderella of South America.

For many years in its early history Argentina was the Cinderella of the South American states, and because of its lack of silver and gold was despised and neglected by the mother-country. In spite of the Spanish authorities, however, Buenos Ayres persisted in growing up, though for long decades it was chiefly the home of smugglers and lawbreakers. For a few days in 1806 it was occupied by British troops, but they were soon forced to surrender to an overwhelming force. Together with the other republics, she gained her freedom in the war which began in 1812, largely under the lead of San Martin, a quiet, unassuming, taciturn hero, who has been well called the Ulysses S. Grant of South America. Then followed a half cen-

tury of civil war, which, by the arbitrament of the sword, firmly established the federal capital in Buenos Ayres, and settled many of the questions in dispute. A quarter of a century of marvellous progress has followed; of immense immigration and a concentration of boundless wealth in a few hands, so that Argentina has become the "boom country" of South America, growing away from all its rivals except Brazil, in wealth and population.

Protestant pioneers.

In the earlier years of the republic, in fact until 1867, no preaching could be done in the Spanish language, for the dictators, or so-called presidents, forbade all propagandism in the popular tongue, so that the only Protestant churches were for the English, German, and Swiss.

The Bible Societies were the first pioneers in Argentina as elsewhere, and about the year 1870 the Methodist Episcopal Church adopted the city of Buenos Ayres as a mission field. It now has six Spanish-speaking congregations grouped around the central church. The work of the Methodist Press of Buenos Ayres is a religious factor of great importance in the evangelization of Argentina. Nor must the American Church for English-speaking people be forgotten. Here Dr. McLaughlin of the Methodist Church has ministered for many years to the great acceptance of the foreign residents of Buenos Ayres. The Women's Foreign Missionary Society of this church has also established a

Methodist work.

fine girls' boarding- and day-school in this city. A similar institution has recently been housed in a fine building in Rosario, which is called the "Chicago of Argentina." Here the Methodist Church is also strongly established, as well as in Parana, the capital of the Argentine Mesopotamia. Other leading centres have been occupied, and these churches are a power for good throughout the republic.

The Church of England has several congregations in Buenos Ayres and the suburbs, and in one or two of the larger cities of Argentina besides.

Various missions.

The Southern Baptists have also recently established themselves in the capital, and have two promising centres of work in that city, with expectation of occupying other points in the republic. The Free Church of Scotland is also represented, and has a beautiful church for British residents. The Regions Beyond Mission has begun work among the natives of Argentina, while the Plymouth Brethren and the Salvation Army are at work in some of the centres. The Disciples of Christ are entering the fruitful harvestfield, and the Young Men's Christian Association is a factor of great promise in the religious life of the capital. It has a fine and commodious building, equipped with funds raised both in Argentina and the United States.

The indirect influence of the missionaries upon the school system of Argentina should

not be overlooked. Some forty years ago General Sarmiento, who had been the Argentine minister in Washington, was elected president of the republic. Having been deeply impressed with the school system of the United States, he at once invited Dr. William Goodfellow, an American missionary returning to his own country, to send out some educated women to establish normal schools in Argentina. This he did, and from that day the public schools of that country have been largely patterned after those of the United States. "As the result of good work done by these teachers," says Dr. Drees, of Buenos Ayres, "there are more highly educated young women in Argentina than in any other country in South America." Similar institutions exist for young men, and the government is exceedingly generous in the encouragement of talent in every useful department of study.

Argentina's school system.

No account of missionary work in South America would be complete without briefly recounting the story of Allen Gardiner, whose chief field of operation and final martyrdom were in the southern part of Argentina, in Tierra del Fuego. His story is that of one of the most devoted missionaries the world has ever known. A captain in the Royal British Navy, Gardiner was led to abandon his profession and give his rare talents and energies and his whole fortune to the furtherance of the Gospel, as a missionary pioneer.

Story of Allen Gardiner.

To the eye of the worldly man his life would have seemed one continuous succession of failures. Opposed by the authorities, driven out by the natives, foiled in his attempts by Catholic opposition, buffeted by the elements, he nevertheless persevered. He apparently failed in South Africa, in New Guinea, among the Araucanian Indians, and the Falkland Islands, in Bolivia, and finally in Tierra del Fuego, where he died a martyr's death, a martyrdom which has impressed the Christian world as few such events have ever done.

His triumphant death.

Afflicted with scurvy, starving, and apparently deserted by all mankind during the long summer of 1851, Allen Gardiner never lost faith or hope, as the journal he left behind him proves. Through a fatal blunder he and his companions were left to slow starvation. Weeks after the fatal event a search party landed at Earnest Cove, Spaniard Harbor, and found the bodies of Captain Gardiner and his companions. Near the place where Gardiner lay he had written upon the rock with his dying hand, "My soul, wait thou only upon God, for my expectation is from Him."

This life of apparent failure, however, resulted in a glorious success, and the great work upon which Gardiner had set his heart, and for which he gave his life, has been accomplished by others. Almost every country which he sought to evangelize has now been reached, and

in them all the work is flourishing. Durban is a centre of Christian work for the Zulus, for whom he prayed. New Guinea and the other islands have been evangelized by Dr. Paton and his fellow-missionaries. The Araucanian Indians, and the Chaco Indians of Paraguay, are reached by the missionary society which he founded. The Falkland Islands are the seat of a diocese of the English Church. Bolivia has been entered by more than one Protestant denomination, and Tierra del Fuego, where he gave up his life, is fruitful missionary ground, while the *Allen Gardiner*, a missionary schooner, journeys from place to place, carrying the news of the Gospel, which the great man whose name it bears loved so well.

The Christ of the Andes.

On the highest mountain pass between Argentina and Chile, at a height of nearly twelve thousand feet above the sea, stands a wonderful statue, considering its situation and environment, perhaps the most remarkable in all the world. It is an heroic statue of the Christ, and represents Him with uplifted Cross and finger pointing to the skies. All round are gaunt, rugged mountains towering thousands of feet farther into the sky. But it is the story of the statue that makes it interesting. When the republics of Argentina and Chile were about to go to war, when armies had been marshalled and ironclads built, better counsels prevailed. Arbitration between the two countries was ac-

cepted. The boundary line, which had been in dispute, was settled by King Edward as running over the highest crest of the Andes. As a recognition of their joy in these better counsels and the peaceful settlement of a dispute which had promised a bloody war, this statue was erected by the two republics, with the inscription on its base from Ephesians 2 : 14.

"He is our peace who hath made both one."

This statue is symbolic of the mission of the Prince of Peace in all the world. He has not only made peace between the two republics of the Andes, but His Gospel unites the true Christians of every land, opens the hearts of those in the North to their brethren in the South, establishes churches, opens schools, circulates the Word of God, and promotes the fellowship of the nations. His title, the Prince of Peace, reveals the missionary motive, which is to finish the work for which He lived and died, and bring peace on earth and good-will to men.

MISSIONARY DIRECTORY

VENEZUELA.

American Bible Society. Presbyterian Church (North). Christian and Missionary Alliance. Plymouth Brethren. South American Evangelical Mission. Christian Missions ("Brethren"). Venezuela Mission.

BRITISH GUIANA.

Moravian Mission. National Baptist Convention. Society for the Propagation of the Gospel. Wesleyan Methodist Mission. Plymouth Brethren. British

Guiana East Indian and Chinese Mission. Christian Missions ("Brethren"). Presbyterian Church (Canadian). Guiana Diocesan Church Society. Salvation Army. African Methodist Episcopal Church.

DUTCH GUIANA.

Moravian Mission.

FRENCH GUIANA.

Moravian Mission.

BRAZIL.

Methodist Episcopal Church. Presbyterian Church (North). Presbyterian Church (South). Methodist Episcopal Church (South). Southern Baptist Convention. American Bible Society. British and Foreign Bible Society. "Help for Brazil" Mission. Christian and Missionary Alliance. South American Evangelical Mission. Board of Missions of the Protestant Episcopal Church.

URUGUAY.

Methodist Episcopal Church. Church of England (English services). Waldensian Mission. Salvation Army. American Seamen's Friend Society. Christian Mission ("Brethren").

PARAGUAY.

Methodist Episcopal Church. South American Missionary Society.

ARGENTINA.

American Bible Society. British and Foreign Bible Society. Methodist Episcopal Church. Church of England. Southern Baptist Convention. Free Church of Scotland. Regions Beyond Mission. Plymouth Brethren. Salvation Army. American Seamen's Friend Society. Christian and Missionary Alliance. Christian Mission ("Brethren"). South American Evangelical Mission. South American Missionary Society.

TOPICS FOR FURTHER STUDY

For Women's Clubs or for Individuals

Pioneer Missionaries in the Guianas.

Brazil in the Nineteenth Century.

Villegagnon and the Huguenots in Brazil.

The Republics of the Rio de la Plata — Argentina, Uruguay, Paraguay.

Allen Gardiner's Work for South America.

Travels in South America.

Current Events in Eastern South America.

Books suggested for Neighborhood Reading Circles

"A Summer Journey to Brazil." A. R. Humphreys. 1900.

"Story of Commander Allen Gardiner." J. W. Marsh.

"The Bible in Brazil." H. C. Tucker.

"The South American Republics." Thomas C. Dawson.

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"The Andes and the Amazon." C. Reginald Enoch.

"The Highest Andes." A. E. Fitzgerald.

"Modern Argentina, the El Dorado of To-day." W. H. Koebel.

"Through the Heart of Patagonia." H. Pritchard.

"The Continent of Opportunity." F. E. Clark.

ILLUSTRATIVE SELECTIONS

The Pilgrim Fathers of Rio

Yet South America, too, was touched by Puritan faith. In 1555 three small vessels sailed into the Bay of Rio. They were under the command of Nicholas Durand

de Villegagnon, one of the most remarkable, gifted, and unscrupulous men of the sixteenth century. On board they carried the Pilgrim Fathers of South America, a group of persecuted French Huguenots sent hither by the good Christian, Admiral Coligny. Upon an island, now overlooked by the capital of Brazil, they landed, after a long and perilous voyage.

"It was upon this island," writes a traveller, "that they erected the first place of worship, and here these French Puritans offered their prayers and sang their hymns of praise nearly threescore years and ten before a pilgrim placed his foot on Plymouth Rock, and more than half a century before the Book of Common Prayer was borne to the banks of the James River."

From this island, and from the pen of the crafty Villegagnon, came the first appeal for Protestant missions in South America. — *From "South America: the Neglected Continent."*

EDUCATION IN SOUTH AMERICA

Every South American country that I have visited has its university under the patronage of the state, but it does not often seem to play a large part in the life of the country, or to give its students a very profound education. The strong points of the university are the classics and literature, their weak points science and engineering and allied practical subjects. As a matter of fact, the thoroughly educated men in all branches of professional life expect to finish their education in Europe or the United States. . . .

Every large city, too, has its library, usually not very extensive as compared with the great modern libraries of North America and Europe, but containing very creditable collections of Spanish and foreign authors. The National Peruvian Library contains fifty thousand

volumes, and is rich in the records of early Spanish times. . . .

In Rio de Janeiro is a famous Portuguese library, one of the best in the world, beautiful in its exterior, over which carved statues of the greatest Portuguese stand guard, while within, the works of all the important Portuguese authors fill the shelves. Brazil is indeed the home of much of the best Portuguese literature of the day, and the greatest poets who have written in that mellifluous language for a hundred years have been and are Brazilian citizens. — *From "The Continent of Opportunity."*

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